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# Women's Ways of Engagement: Explorations of Gender, the Scholarship of Engagement and Institutional Rewards Policy and Practice.

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# WOMEN'S WAYS OF ENGAGEMENT: AN EXPLORATION OF GENDER, THE SCHOLARSHIP OF ENGAGEMENT AND INSTITUTIONAL REWARDS POLICY AND PRACTICE

A Dissertation Presented

by

ELAINE C. WARD

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ABSTRACT

WOMEN'S WAYS OF ENGAGEMENT: AN EXPLORATION OF GENDER, THE SCHOLARSHIP OF ENGAGEMENT AND INSTITUTIONAL REWARDS POLICY AND PRACTICE

June 2010

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The purpose of this qualitative study was to explore the promotion and tenure experiences of women faculty who carry out community-engaged scholarship. Purposive sampling of women faculty members nationwide who received national recognition for their work as community-engaged scholars was conducted. In depth semi-structured interviews, personal written scholarship narratives, written personal promotion and tenure narratives and other written documents provide the oral and written data analyzed in this study. Feminist theory guides this study. More specifically, the works of Reinharz (1992), Naples (2003), Belenky and colleagues (1986, 1997), Park (1992), Reskin (1997), Taylor and Whitter (1993) guide this study's exploration into feminist methods, methodology, and epistemology and the areas of women's work in the academy, their power—both real and perceived—within the existing institutional culture of higher

education and how the experiences of these women community-engaged scholars align with institutional cultures as evidenced through promotion and tenure structures and practice.

This study addresses current understanding that the developing field of the scholarship of engagement requires 1) an exploration of the experiences of women faculty who carry out community-engaged scholarship, 2) an examination of individual faculty work alongside institutional contexts that support and/or hinder that work, and 3) a development of a theoretical model that helps us understand individual faculty work of community-engaged scholarship within the larger institutional contexts of U.S. higher education.

Examining the intersections and alignments between individual faculty community-engaged work and their respective institutional contexts is an emerging field of study, and women faculty members' experiences with community-engaged scholarship has not before now been researched. Bringing both together, and developing a theory of community-engaged scholarship grounded in the experiences of women faculty community-engaged scholars bridges the fields of feminist and engaged scholarships and advances the field of the scholarship of engagement in terms of developing theoretical underpinnings necessary to strengthen its own foundation as a developing field.

The study's major findings include the following: First, that women's community-engaged scholarship is deeply rooted in her identity and that gender is an influence but is one dimension of the faculty member's choice to carry out community-engaged scholarship. Second, epistemology is a characteristic present in all three aspects

of the community-engaged scholar's identity— personal, professional, and civic. Third, characteristics of women's ways of engagement correlate to aspects of *Women's Ways of Knowing*. This study contributes to the field of the scholarship of engagement through the development of a theoretical schema of women's ways of engagement.

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work of women who have done the work of community-engaged scholarship for many years before this field named itself. Women community activists, participatory researchers, and feminist scholars have a long and rich history of community-engaged scholarship. I am forever grateful to you that I can acknowledge this work that has already been done and bridge these two fields of engaged and feminist scholarship. Thanks for encouraging me to keep my voice at the forefront. My work is authentic to who I am as a person and as a researcher because of this.

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While the dissertation process is a solitary process for many, mine would not have been a successful endeavor without others. Thank you Peter K. for encouraging me to apply for the program and for teaching me the power of collaboration and validation of

community-based knowledge for the benefit of both the community and university. Sarah – my true mentor in higher education. You taught me all I know and gave me the space to grow professionally. I told you once that I want to be you when I grow up – I still do.

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Many of us, regardless of origins and background, have similar goals for ourselves and our communities – equity and justice. How much closer we might come to realizing these goal if we follow Kiang and cross boundaries, collaborate and work together for the good of all.

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The women in this study are the ones who deserve special thanks, for the time they spent talking with me, the genuine interest they showed in my work, and more importantly for their dogged commitment to making their communities and their

institutions better places to be, learn, and work. These women make personal sacrifices to do work that benefit others. The academy is a better place because of them and it is my hope that the academy more fully gives the respect and recognition they deserve as scholars.

DEDICATION

For Díarmúid, Níamh, and Cíara.
You are my life.
For your love, laughter, and unwavering support.
Go raibh míle maith agaibh.
I love you with all my being.

For Granny, Danny, and Papa who live on in my heart.

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# CHAPTER 1

# THE RESEARCH FOCUS

## Introduction and Background to the Research Focus

> *I believe that until opportunity and equity have been reached for all people—until social challenges such as poverty, racism, sexism, and homophobia have been eliminated—until we all have equal access to education and some semblance of socioeconomic stability—until then, a scholar's life, career, teaching, research, and service is not their own. But rather, our life belongs to the community.*
>
> (Maura, 2008)

For some scholars, the draw for their academic work to fulfill a public purpose is overwhelming. Connecting with people and meeting their needs overpowers any tendency toward individualistic, academic-centric work. For their work to be of value to themselves it needs to be of value to others, it needs to be connected with and working toward improving the lives of others. These scholars engage with communities and move beyond the walls of the ivory tower and into the very lives of those outside of the institution. Their work takes on new, larger meaning, lives are changed and communities

are improved and above all, there is a sense of connection, of collaboration, of collective purpose—of being *in* the work together, figuring it out, facing challenges, and solving problems together. This connection at worst is messy, at its best is a reciprocal bond of mutual trust and respect, respect for what one brings, knows, and does for the other. The work takes on life of its own; it becomes a feeling, breathing, living entity where the work itself comes alive. This dynamic and living relationship reflects the work of community-engaged scholars and their community-engaged scholarship. The experiences of women faculty members who carry out this community-engaged scholarship in the academy, how they practice and sustain their work, and their experiences with promotion and tenure, is the focus of this inquiry.

Through this research, I seek to explore where and how individual faculty members' work intersects and interacts with the institutional contexts within which they work. Specifically, I explore the particular experiences of women community-engaged scholars and their perspectives on their work and the institutions within which they work. I ask the women in this study to reflect on the meaning they attach to their work—what motivates them to do it, and what do they hope to achieve through their work.

I also inquire into whether or not gender has anything to do with the choices they make about their work. The women were asked to reflect on their experiences facing promotion and tenure as engaged scholars—how did they navigate and negotiate institutional policy and more importantly the actual practice in their departments and institutions. The women were asked to consider if gender had any role to play in their

experiences with promotion and tenure and the decisions they made in their navigation of the institutional culture.

I present feminist theory as a way to inform the newly theorized field of the scholarship of engagement. There are numerous similarities between the fields of feminism and engagement, for example both value academic efforts to meet a public need, learner-centered pedagogy, integration of faculty roles, and reward of all areas of faculty scholarly work. Both the field of the scholarship of engagement and the broad field of feminism, recognize the need to critically examine the construction and evaluation of knowledge. For example, Belenky and her colleagues' theory of *Women's Ways of Knowing* explores how …"difference" research can raise important, and unavoidable questions concerning how knowledge has been defined, validated, and claimed in twentieth-century America – and how only certain segments of the population have been empowered as valid and respected knowers (Golderberger, Tarule, Clinchy, & Belenky, 1996). Replace "difference research" with community-engaged research and one could not tell if an engaged or feminist scholar made the statement. This research endeavors to bring the field of feminism, particularly as it relates to epistemology and methodology, together with the field of the scholarship of engagement in an effort to understand underlying assumptions about the possible characteristics of women's ways of engagement.

For instance, *Women's Ways of Knowing* developed a template for understanding an individual's assumptions about the nature of truth, knowledge, and learning grounded in the lived experiences of women. Currently, there is no template for understanding the

assumptions underlying the work of women engaged scholars particularly since engaged scholarship has not been empirically examined from a strictly female perspective. Just as the *Women's Ways of Knowing* researchers used their study to bring voice to women as learners, this study will use their concepts to help voice community-engaged scholarship's epistemological underpinnings and other underlying assumptions from a female faculty perspective. The above will lead to the development of a template or a "scheme of engaging" for understanding the underlying assumptions individual female faculty have about their engaged scholarship and the subsequent characteristics of its practice for all.

In setting the stage for a study of women faculty members' community-engaged scholarship, it is important to present an overview of the current status of women faculty in the academy and discuss their place in the practice of community-engaged scholarship. My focus on women stems from my personal desire to capture and learn from the experiences of women and that no such empirical work exists currently in the scholarship of engagement field. My focus on women aligns with feminist approaches to research that call for an examination of topics and issues from a woman's standpoint (Belenky, et. al., 1986; Reinharz, 1990; Naples, 2003).

Women are entering the academy in greater numbers both as students and as faculty. In 2003, women surpassed men in earning doctoral degrees (Gappa, Austin, and Trice, 2008). As faculty, women are faculty in higher percentages in Associate degree granting institutions and their representation decreases in Master's institutions and further decreases in Doctoral granting institutions. Women are more highly represented among

the faculty ranks of lecturers and assistant professors and their representation decreases among the ranks of full professors (Touchton, 2008). I will present a more comprehensive overview of the current status of women faculty in the academy more fully in chapter two of this study.

In terms of women's place in the practice of community-engaged scholarship, some researchers contend that women are practicing community-engaged scholarship at greater rates than men (Antonio, Asitn, and Cress, 2000) or are more likely to work in disciplines that support engaged scholarship such as the humanities and the social science (Touchton, 2008). Others want to asses the reality of these statements by surveying the current empirical landscape to asses the actual level of involvement of women compared to men in the practice of community-engaged scholarship (O'Meara, Jaeger, Pasque, and Ward, 2009 ASHE). This study recognizes that although the gendered composition of the field of community-engaged scholarship is still being established, it is important to capture the experiences of women currently practicing community-engaged scholar irrespective of whether or not they carry out this scholarship at greater rates than men. The perspectives of those women who do practice such scholarship are fundamental to our understanding of the work, the field, and the intersections between the work of the individual faculty member and the institution of higher education as a whole.

The intersecting point between individual faculty work and institutional culture is the policies and practices of evaluation and reward of faculty work, or what is often called faculty roles and rewards. Faculty scholarly work traditionally involves a combination of teaching, research and service. A hierarchy exists within this frame

where research is considered the primary scholarly activity and where teaching and service flow from the research, but are not traditionally considered scholarly activities themselves (Boyer, 1990). Preeminent value is placed on basic scientific research that is driven by disciplinary standards (Reinharz, 1992) and measured by publication in peer reviewed journals (Boyer, 1990; Stokes, 1997; Diamond 1995). Less value is placed on faculty teaching and service dimensions that also define the faculty role. Research indicates that some faculty are showing renewed and increased commitment to scholarship that has practical social application and public purpose grounded in meeting the needs identified by those outside the academy (Boyer, 1990; Reinharz, 1992; Hale, 2008). While this form of scholarly work has been and is called many things including faculty engagement, public scholarship, and includes service-learning and outreach, for the purpose of this study I will call this scholarly approach community-engaged scholarship or community-engagement[1].

Faculty practicing community-engaged scholarship challenge traditional faculty norms and structures while meeting their own political and intellectual commitments and concerns (Reinharz, 1992). For the engaged scholar, the true purpose of her work is driven by her interest in meeting the needs of the community. Her work therefore has practical purpose and value over scientific pursuit for the sake of discovery alone (Stokes, 1997). As a scholar she is what Peters (2005) calls an active, contributing participant in economic, cultural, and political affairs. She identifies her commitment to effecting

[1] The 2006 Elective Community Engagement Classification offered by the Carnegie Foundation for the Advancement of Teaching defines community engagement as "the collaboration between higher education institutions and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity."

fundamental social change as a primary motivator for her community-engaged scholarship (Woods, 2006; Driscoll, as cited in O'Meara and Rice, 2005; O'Donnell, as cited in Hull, Lupton, O'Donnell, & Saltmarsh, 2007). Often her motivation for effecting social change is grounded in class, race/ethnic, and or gender experiences (Fraser and Naples, 2004). Through her work she is attempting to do what Svetlick (2007) and Rice (2002) ask of the academy, "to branch out of itself and embrace a larger picture" (Svetlick, p. 54), a larger picture that is connected to the public good (Rice, 2002).

Reward of faculty scholarly work is determined by institutional standards for promotion and tenure, is aligned with institutional mission, is influenced by institutional type, and standardized in the department and discipline (Diamond, 1995). Though there has been a rise in the hiring of contingent or non-tenure track faculty across all institutional types, a study of the evaluation and subsequent reward of faculty is warranted to understand how existing evaluation and reward policies and practices influence the work of community-engaged scholarship. Institutions with a strong research mission or those striving for that identity, retain the traditional systems of evaluation and reward that value basic and applied research conducted through positivist methodology over community-engaged scholarship conducted through qualitative, collaborative research methods (Boyer, 1990; O'Meara and Rice, 2005) or more recently community-engaged scholarship.

Beginning in the 1990s, researchers began to question the narrow definition of faculty scholarship that prioritized basic research over teaching and service (Boyer, 1990; Lynton, 1995; Glassick, Huber, and Maeroff, 1997) and the very purpose for which

research was carried out (Stokes, 1997). In the ensuing years some institutions have responded and expanded their definitions of scholarship and some have even reformed their tenure guidelines (O'Meara and Rice, 2005). What is less known is how widespread this reform is (O'Meara and Rice, 2005) or the influences of the reform of institutional values on women faculty member's scholarly work. Equally of interest is how the women faculty member's work may or may not influence the institutional culture. There is a gap in research on the institutional reward of individual faculty member's community-engaged scholarship in general, and the lack of focus on the work of women as engaged scholars. Given this gap, a study of the intersecting influences of women faculty member's community-engaged scholarship and institutional values expressed through promotion and tenure policies and practices is warranted.

In the remainder of this chapter, I will state the research problem, purpose and significance of the research. From here, I will outline the theoretical perspective and conceptual framework that guides this study.

## Problem Statement

The educational problem this study addresses is the degree to which institutional reward systems align with the research interests of women faculty who have a community-engagement research agenda and shape faculty careers and professional advancement in higher education. Since the early 1990s there has been a move to have reward structures more accurately reflect and recognize the actual work of the faculty.

Two key national surveys yield data identifying the need for a reform in how faculty work is defined and how it is rewarded (Boyer, 1990; Glassick, Huber & Maeroff, 1997). In 1989, the National Survey of Faculty, conducted by the Carnegie Foundation for the Advancement of Teaching (Carnegie), was distributed to nearly 10,000 faculty members nationwide and had a 54.5 percent completion rate. The resulting report argued for an expanded conceptualization of faculty work (Boyer 1990). In 1994, Carnegie conducted a follow up study, The National Survey on the Reexamination of Faculty Roles and Rewards, of 865 chief academic officers. The ensuing report found that, "it has become clear, however, that an essential piece is missing. The effort to broaden the meaning of scholarship simply cannot succeed until the academy has clear standards for evaluating this wider range of scholarly work" (Glassick, Huber & Maeroff, 1997p. 5).

Scholars took on this challenge and developed criteria for documenting and rewarding professional service and outreach (Driscoll & Lynton, 1999) and later on scholarship (National Review Board for the Scholarship of Engagement, http://www.scholarshipofengagement.org/). Yet the academy has not followed suit and is strongly criticized for not adequately rewarding the community-engaged scholarship of its faculty (Ward, 2003; Kiang, 2008; Hale, 2008). As recently as December 2008, when the Carnegie Foundation announced 120 institutions nationally to receive its "engagement classification"[2], leading scholar and Carnegie consultant, Amy Driscoll, expressed concern that few of the institutions receiving the classification described

[2] Institutions document their commitment to community engagement in three categories – 1. Curricular Engagement, 2. Outreach and Partnerships, 3. Curricular Engagement and Outreach and Partnerships. Institutions had to provide descriptions and examples of institutionalized practices of community engagement that showed alignment among mission, culture, leadership, resources and practices (www.carnegiefoundation.org).

having promotion or tenure policies that recognized or rewarded scholarship associated with community engagement (Driscoll, Carnegie Website, 2008). Driscoll's concern was later supported by an empirical study of campuses who received the Community Engagement Classification. This study examined campuses that revised or were in the process of revising their promotion and tenure guidelines to reward community-engaged scholarship. Findings revealed that while campuses have varying levels of commitment to rewarding community-engaged scholarship on an institutional level, only a very small number actually align their articulated institutional policy with reward practice (Saltmarsh et al. 2009). This study (Saltmarsh et al. 2009) supports earlier research that contends that community-engaged scholarship is insufficiently rewarded by institutions of higher education (O'Meara and Rice, 2005). Traditional academic values that favor basic research are the primary reason for the inequitable rewards for community-engaged research (Boyer, 1990; O'Meara and Rice, 2005; Ward, 2003).

Little is known however about who is impacted by this inequity and what their particular experiences with promotion and tenure actually are. More specifically, the possibility of gendered aspects of community-engaged scholarship warrants exploration of the degree of alignment between the research interests of women faculty and the evaluation and reward of their work. Such an exploration will help our understanding into how women faculty experience engaged scholarship within institutional contexts where promotion and tenure guidelines are defined by traditional criteria for research, teaching, and service. This study's exploration of women faculty members' community-

engaged scholarship calls for an articulation of the purpose of this form of scholarship and the history of its recognition and reward in higher education to date.

Community-engaged scholarship is often seen as marginal and unconnected to core academic work (Checkoway, 2001; Rice, 2002; O'Meara and Rice, 2005); and is viewed as an 'add on' to research and teaching and as such has not held the same currency as basic research in terms of promotion and tenure (Rice, 2002; Ward, 2003, Woods, 2006). For higher education to successfully meet society's needs and carry out its civic mission, institutional support for community engagement is critical (Boyer, 1990; Checkoway, 2001; Newman, Couturier, & Scurry 2004; Peters, Jordan, Adamek & Alter, 2005). For this work to be taken on by more faculty members, the work needs to become fully recognized and valued as core work of the university. Without such recognition there is little incentive to sustain community-engaged scholarship (Rice, 2002).

Additionally, researchers acknowledge that there is limited empirical research on community-engaged scholarship in general (O'Meara and Rice, 2005; Ward, 2003; Saltmarsh, Giles, Ward, & Buglione, 2009), and on institutional values of promotion and tenure (Diamond, 1995; Driscoll & Lynton, 1995; Saltmarsh, Giles, Ward, & Buglione, 2009). While there is limited research in the above mentioned areas individually there is a significant gap in research that connects the individual work of female community-engaged scholars and their institutional experiences with promotion and tenure. To this researcher's knowledge there is a gap in the research that connects the field of the scholarship of engagement with feminist epistemology and research method.

This empirical study will advance what we currently know and make contributions to existing literature on community-engaged scholarship by filling gaps in two areas: 1) institutional reward of engaged scholarship and, 2) institutional influences on women faculty members' engaged scholarship and the influence of women's engaged scholarship on institutional culture and policies related to faculty scholarly work.

## Purpose of Study

The purpose of this study is to improve understanding of how women faculty community-engaged scholarship intersects and interacts with institutional values of higher education, particularly values evidenced through promotion and tenure systems. More specifically, this study will explore the influences of institutional values on women community-engaged scholars to gain understanding of how institutional promotion and tenure policies support the scholarship of engagement or present barriers for such work. Given the emerging gendered dimensions of engaged faculty work (Park, 1996; Antonio, Astin, & Cress, 2000) this focus on female faculty who practice exemplary community-engaged scholarship will contribute to our understanding of women's particular ways of engagement. A theoretical understanding of women's ways of engagement is presented in Chapter 5 of this study.

This study departs from existing research on faculty motivation to engage in community-engaged scholarship in that its starting point is with faculty who are already highly engaged. Therefore the focus is on faculty sustaining motivation to remain engaged in community-engaged scholarship. This study moves beyond studying 'best

practices' of engaged scholars and explores institutional influences that allow engaged faculty to sustain high levels of engaged scholarship. The departure from existing research answers Sandmann, Saltmarsh, and O'Meara's (2008) call to further research on the scholarship of engagement through studies of how individuals and institutions interact and how their values and work intersect.

This study uses qualitative, feminist research methods with exemplary female community-engaged scholars who have been recognized nationally for their community-engaged scholarship. The central question guiding this study is: How does the research interests of women faculty with a community-engaged research agenda align with institutional reward systems, and what are the influences of such alignment on individual faculty careers and institutional change? Sub questions include:

1. What, if any, do women community-engaged scholars view as the influence of their gender on their community-engaged scholarship?
2. What approaches do women community-engaged scholars take to navigate and negotiate institutional cultures and practices while pursing their community-engaged scholarship? What are their experiences with promotion and tenure?
3. What ways, if any, are women's ways of practicing community-engaged scholarship influencing institutional culture?

## Professional Significance

We do not have an understanding of community-engaged scholars' experiences with promotion and tenure from a woman's standpoint, nor do we have a complete understanding of the motivations for community-engaged scholarship from a woman faculty member's standpoint. The significance of this study lies in its contribution to understanding of women faculty's motivations for sustained community-engaged scholarship in both hospitable and hostile institutional environments.

Quality faculty work is key to the quality of our institutions (Gappa, Austin, and Trice, 2008). Faculty members are key for achieving institutional objectives, including fulfilling institutional mission. To continue to attract and retain high quality faculty, particularly female faculty, institutions need to not only recognize the value in the changing nature of faculty work toward community-engagement, but recognize this work as a legitimate scholarly frame through its reward structures.

For institutions interested in remaining competitive in a global economy recruitment and retention of diverse faculty is more important than ever (Vogelgesang, Denson, and Jayakumar, 2005). To improve the chances for our increasingly diverse students to succeed, greater numbers of women and faculty of Color are needed in tenure and tenure-track positions (Vogelgesang, Denson, and Jayakumar, 2005). Increasing diversity and equity among faculty is key to achieving the same among the student body.

This study is also significant to institutions who want to more fully engage with their external community and go beyond the rhetorical and often superficial concepts of

application, service, and outreach to a more equitable concept of reciprocity[3] which recognizes the external community as full partner in the engaged relationship. For institutions and administrators who want to support the changing nature of their faculty's work and support community-engaged scholarship and work to reform current promotion and tenure systems, this study will help increase institutional understanding of what is needed to ensure supportive institutional environments which cultivate and support faculty engaged scholarship.

The study will be of interest to individual faculty who want to learn how engaged scholarship is or is not influenced by the existing institutional value systems of promotion and tenure. Faculty will gain understanding of how to measure the value of engaged scholarship within the department and the discipline as well as how to make such scholarship count at promotion and tenure review. Particularly for female faculty, this study places the female experience and voice at the center of this exploration of individual faculty work and institutional values. Amplifying the female perspective allows for increased understanding of the impact of women's work in the academy, how the academy does or does not influence the work of female community-engaged scholars, and conversely how women faculty members' engaged scholarship may or may not influence institutional change.

[3] Reciprocity is defined, for the purpose of this study, as a shift in campus-community partnerships toward relationships that are defined by a multidirectional flow of knowledge and expertise between campus and community in collaborative efforts to solve community-based issues (Giles, Saltmarsh, Ward, & Bulgione, 2008).

## Theoretical Perspective and Conceptual Framework

Theory provides a framework for examining our experiences, asking questions and considering existing theory in new ways. Theory also provides a framework for evaluating strategies of practice and taking a critical look at how such strategies can work within institutional contexts. This study uses a feminist theoretical perspective to provide 1) the framework for a new paradigm of inquiry for the scholarship of engagement, 2) the rationale for a gendered study, 3) a critical lens through which to examine institutional reward policy and practice, and 4) a model for women's ways of engagement.

### *Theoretical Perspective*

Feminism is the belief that women are equal to men, and that social structures grounded in predominantly male models privilege the male experience over women's. Thus inequity and power relations are key foci of feminist theory. While acknowledging variation in individual experiences, feminist theory views gender as a ubiquitous feature of individual identity and social life. Therefore, it is impossible to analyze any part of social life as if it were gender neutral. As a result, feminist theory challenges the predominant male bias hidden in social systems as well as academic research (Taylor, Whitter, & Rupp, 2007). Feminists challenge knowledge claims about women based in research on men, or even research based on white, middle-class women (Taylor, Whitter, Rupp, 2007). Feminist theory also challenges the traditional scientific method as the preeminent form of inquiry. As a result, feminist scholars experiment with new ways of

doing research, through re-thinking the relationship between the researcher and the researched.

There are numerous feminist theoretical perspectives spanning multiple disciplines and issues. For the purpose of this study, feminist theory related to epistemology (Belenky, et al, 1986; Naples, 2003), women's work (Park, 1996; Reskin, 1993), and power (Taylor & Whittier, 1993; Taylor, Whittier & Pelak, 2007) provide a theoretical lens for inquiry into women engaged scholars and institutional reward policy and practice.

Naples (2003) contends that epistemology, or the theory of knowing, influences all aspects of research. Epistemology influences the researcher's role, the methods chosen and how they are employed, what we count as data and how to interpret data, as well as how findings are shared (Naples, 2003). Belenky and her colleagues' work helps us understand individual ways of knowing (1986) through a gendered scheme of knowing that they call *Women's Ways of Knowing* (Belenky, Clinchy, Goldberger, & Tarule, 1986). Their feminist theory of knowing identified five knowledge perspectives – 1) silence, 2) received knowing, 3) subjective knowing, 4) procedural knowing—separate and connected knowing, and 5) constructed knowing. This theoretical frame will be explored in more detail in a later section of this study.

These feminist researchers contend that *Women's Ways of Knowing* and their lives as researchers are rendered invisible in traditional research (Belenky, et al, 1986; Naples, 2003) and that this warrants exploration of women's experiences from their own perspective or what Sandra Harding terms the women's standpoint (Harding, 2007).

Here the woman is placed at the center of the inquiry so understanding is drawn from her experiences and perspectives. While there are critiques of *Women's Ways of Knowing* for failing to take a truly critical stance regarding the politics of knowledge or for failing to be truly representative in terms of diversity (Code, 1997), the theoretical frame, with acknowledgement of its limitations, is a constructive starting point for the development of an understanding of women's ways of engagement.

In her feminist exploration of the value of women's work, Reskin (1997) uses differentiation—the practice of distinguishing categories based on some attribute, to argue that in hierarchical systems differential evaluation and differential rewards influences (adversely) the value placed on women's work. For "differentiation in all its forms supports dominance systems by demonstrating that superordinate and subordinate groups differ in essential ways and that such differences are natural and even desirable" (as cited in Richardson, Taylor, & Whittier, 1997, p. 217). Reskin (1997) contends that men may not set out to devalue women, but that female deviation from the dominant culture that reserves virtues for men has meant their devaluation. And while Reskin's (1997) focus is on the wage gap her conceptualization of differentiation and devaluation is helpful to our understanding of how women's scholarly work is valued in the traditionally patriarchal academy. This perception is supported by Park's (1996) examination of women's work in the academy. Park (1996) uses feminist perspectives to directly explore the gendered nature of faculty work and how women's work gets rewarded in the academy. She concludes that the gendered division of labor (i.e. research

deemed men's work and teaching and service deemed women's work) and evaluation systems of promotion and tenure privilege masculine work.

Radical feminist theory helps us understand issues of institutional power and how male superiority and female disadvantage are imbedded within traditional institutions and social systems. Radical feminism views gender as the foundation for the unequal distribution of society's rewards. Radical feminists assert that "institutions and social patterns are structured to maintain and perpetuate gender inequality" (Park, 1996, p. 507). This is accomplished through a gendered division of labor where female subordination determines male superiority. The inequity women experience through gender-assigned domestic work carries over into political and economic situations. Addressing this inequality requires "from a radical feminist perspective, a fundamental transformation of all institutions in society" (p.507). "Radical feminism's ultimate vision is revolutionary in scope: a fundamentally new social order that eliminates the sex/class system and replaces it with new ways—based on women's difference—of defining and structuring experience" (p.507). Radical feminism offers a lens through which to critically explore institutional reward policy and practice as it relates to women faculty members' engaged scholarship.

There are three main reasons I adopt a feminist perspective. First, a gendered shift in community-engaged scholarship is beginning to emerge as an area of scholarly interest (O'Meara, Jaeger, Pasque, & Ward, 2009; Saltmarsh and Gabbard, Personal communication 2007). Second, while my review of the engagement literature yielded no connection to feminist engaged scholarship (e.g. participatory and activist research),

conversations with colleagues (Hagan, Personal Communication, 2006; Rivera, Personal Communication, 2006) piqued my interest in exploring any possible commonalities among the two. Although separate bodies of literature, when I explored feminist research alongside the scholarship of engagement literature, my initial exploration yielded many commonalities between the two, particularly in regard to epistemological beliefs, research methods, and the value systems associated with community-based practice. Third, the feminist literature led me to place the female faculty member at the center of my study, adopting a feminist standpoint (Harding, 2007). The result is that how the institution differentiates and places value on community engaged-scholarship (Reskin, 1997) is explored from a gendered perspective.

Adopting these feminist perspectives allows me to design and conduct a study where women are not merely the participants, but that the entire study—concept-development through to findings—is reflective of feminist theoretical perspectives and methodology. The result is a study that uses a feminist lens to explore individual faculty role and scholarly work within the institutional context of the values of promotion and tenure.

*Conceptual Framework*

My research design is based on Colbeck and Michael's (2006) conceptual model for researching faculty motivation for engaged scholarship. Like O'Meara (2008), Colbeck and Michael (2006) assert that faculty motivation for engaged scholarship is shaped by both individual characteristics and institutional characteristics. They argue

against the compartmentalization of faculty work and make the case that institutions should recognize the integrated faculty role that is the bedrock of community-engaged scholarship (Colbeck and Michael, 2006). Their analogy of faculty work as a whole cloth with threads of service, research, and teaching woven together to create many different patterns and textures is intuitive of the multidimensionality yet integration of the whole that is community-engaged scholarship. When community becomes the locus of education and not the academy, questions are raised about how knowledge is created and what is accepted as legitimate ways of knowing (Sandmann, Saltmarsh, and O'Meara, 2008) and integration of faculty role becomes necessary for successful community-engaged scholarship.

Aspects of Colbeck and Michael's (2006) model used in this study include institutional and individual characteristics that influence motivation for engagement. This study attempts to deepen research in the field by focusing on the relationships between the engaged individual and their institutional context. In doing so, I focus the study on motivation for sustaining high levels of engagement rather than whether or not the faculty member chooses to engage.

In line with other researchers (Boyer, 1990; Driscoll & Lynton, 1999; O'Meara & Rice 2005; O'Meara, 2008), Colbeck and Michael (2006) identify evaluation of faculty scholarship as one of the institutional characteristics likely to influence faculty work. They also place epistemology at the core of individual faculty decisions regarding academic work (Colbeck & Michael, 2006). The above two suppositions influence my inquiry into the approaches of women faculty navigating and negotiating institutional

cultures and practices while carrying out their engaged scholarship, particularly around issues of promotion and tenure. Colbeck and Michael's model also guides the development of my interview protocol, data collection and analysis as well as facilitate data reduction and management (Miles & Huberman, 1994).

The relationship between individual faculty characteristics and values and institutional values are examined through a feminist lens to yield greater insight into how and why these faculty members carry out their scholarly work. Where Colbeck and Michael (2006) encourage examination of the influence of the institution on the individual, feminist theory challenges us to place the female faculty member at the center and explore the institutional influence from her standpoint (Harding, 2007). This bi-directionality is conveyed in Figure 1. How the institution influences the individual *and* how the individual responds is what I hope to explore to gain a holistic understanding that is reflective of the values of not only feminist scholarship, but also those of the scholarship of engagement.

**Conceptual Frame: Organizational Influences on Female Faculty Members' Motivation for Community Engaged Scholarship (adapted from Colbeck and Wharton-Michael, 2006)**

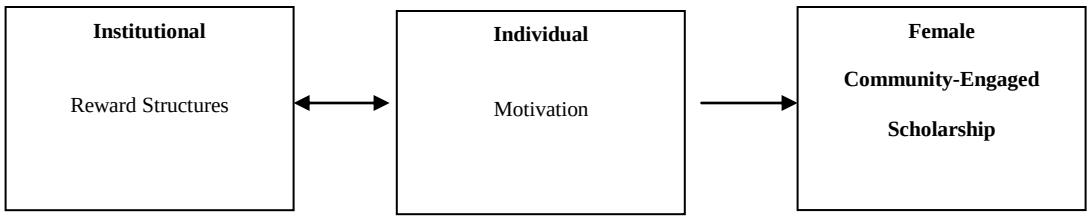



**Fig. 1 Conceptual Framework 1.1** Places the female faculty member at the center of the inquiry and explores how, where and why the individual and the institution intersect and interact to produce exemplary community-engaged scholarship.

This conceptual framework allows for examination of how institutional characteristics, specifically reward structures, influence the individual faculty member's motivation for sustaining community-engaged scholarship. To fully understand such influences, we must be open to learning how individual faculty respond to such influences, for example do they accept, reject, or in any way push back on these institutional influences. What motivates the female faculty member to practice community-engaged scholarship the way that she does within the institutional context she finds herself in? While Colbeck and Michael (2006) infused their research model with motivational theory, I design my study without such constraints to allow themes of motivation to emerge from the participants' own narratives (O'Meara, 2008).

Drawing meaning from and making sense out of the study's findings is crucial to developing a theory of the scholarship of engagement. As I noted earlier, feminist theoretical perspectives inform our understanding of the emerging field of the scholarship of engagement. In the next stage of my study, I use a specific feminist theoretical framework to explore and make meaning of my findings and to understand *women's* particular *ways of engagement*.

## Theory Building Purpose of the Study

Even if women may be taking the lead in engaged scholarship (Antonio, Astin, & Cress, 2000) there is little if any understanding of characteristics of engaged scholarship that is particular to women. Through the feminist theoretical lens offered by Belenky et al.'s *Women's Ways of Knowing* (1986), this study attempts to gain insight into women's

ways of engagement. The process for developing this theory is depicted in the Fig. 2 and the following narrative.

*Uncovering Women's Ways of Engagement*

Through analysis of interviews and written personal narratives, this study explores the experience women faculty members have in carrying out engaged scholarship and how promotion and tenure influences decisions regarding their epistemological and methodological approaches. If epistemological beliefs are found to be a common theme and central to the decisions community-engaged faculty make about their scholarship, then what does this epistemology look like? What are the characteristics of the ways of knowing that lead to female faculty members' ways of engagement?

Belenky et al. (1986) lay the foundation for such exploration. Their theory on women's psychology, development and ways of knowing draws on William Perry's scheme of personal epistemology and development. Their focus on women followed Carol Gilligan's lead, bringing a female perspective to where there was previously only a male perspective. The caveat is that this approach, building on theory grounded in the experiences of men, is critiqued by others, as is the lack of racial diversity represented in the sample (Code, 1997).

Gender became a central tenant of their study because the researchers believed that "gender is a major social, historical, and political category that affects the life choices of all women in all communities and cultures" (p.4). If gender affects the life choices of all women in all communities as they contend, then I wish to uncover how

gender affects the choices women faculty make about their engaged scholarship. Why do they make these choices? Discovering their motivations will help us uncover and empirically ground characteristics of engagement that are distinctive to women or others who share female values. This study goes beyond *Women's Ways of Engagement* in its attempt to acknowledge and highlight the significance of the multiple identities any one individual woman might claim.

The construction and evaluation of knowledge has been examined critically by both engaged and feminist scholars. *Women's Ways of Knowing* deals critically with a range of related topics such as power, voice, collaborative learning, connected knowing, teaching, diversity, and local knowledge. These are topics that are also discussed and explored by engaged scholars. Belenky et al.'s theory explores how "…difference" research can raise important, unavoidable questions concerning how knowledge has been defined, validated, and claimed in twentieth-century America – and how only certain segments of the population have been empowered as valid and respected knowers" (Golderberger, Tarule, Clinchy, & Belenky, 1996). Replace "difference research" with community-engaged research and one could not tell if an engaged or feminist scholar made the statement. Yet there are differences. One large difference between the two fields is that feminism as a field has developed its own theoretical perspectives, the field of the scholarship of engagement has yet to do so, leading O'Meara to suggest that the next phase of research in the scholarship of engagement requires theory building (2008). Drawing on existing theories to help the emerging conceptualization of the field, as this study does, honors the interdisciplinary work of those who have gone before and will

further our understanding of community-engaged scholarship as well as contribute to a body of knowledge that will further the field as a legitimate scholarly form.

Concepts of gender, work choice, knowledge construction and evaluation are key in helping us further conceptualize the scholarship of engagement. Insights gleaned from how these concepts have been employed in the work of Belenky, Clinchy, Goldberger, Tarule (1986) and Goldberger, Tarule, Clinchy, & Belenky (1999) is applied to making meaning from and gaining understanding of how and why women faculty carry out community-engaged scholarship.

Belenky et al. (1986) developed five knowledge perspectives in their exploration of women's ways of knowing. First, I will provide a brief description of these five perspectives. Then I will propose how I use this frame to explore women's ways of engagement. The five knowledge perspectives are silence, received knowing, subjective knowing, procedural knowing (separate and connected knowing), and constructed knowing.

1. *Silence* – a position of knowing in which the person feels voiceless, powerless, and mindless.
2. *Received knowing* – a position at which knowledge and authority are constructed as outside the self and invested in powerful and knowing others from whom one is expected to learn.
3. *Subjective knowing* – in which knowing is personal, private, and based on intuition and/or feeling states, rather than on thought and articulated ideas that are defended with evidence.

4. *Procedural knowing* – the position at which techniques and procedures for acquiring, validating, and evaluating knowledge claims are developed and honored. Two models of knowing describe different procedures for knowing that women adopt are 1) *separate knowing*, which is characterized by a distanced, skeptical, and impartial stance toward that which one is trying to know (a reasoning against), and 2) *connected knowing*, which is characterized by a stance of belief and an entering into the place of the other person or the idea that one is trying to know (a reasoning with).
5. *Constructed knowing* – the position at which truth is understood to be contextual; knowledge is recognized as tentative, not absolute; and it is understood that the knower is part of (constructs) the known.

(Golderberger, Tarule, Clinchy, & Belenky, 1996, pp. 4-5)

Though not without its limitations, these perspectives can help facilitate our understanding into the ways women learn and know, providing insight into women's ways of engagement. For example, I will use the *Women's Ways of Knowing* concepts to frame and focus my interview questions and explore any commonalities between the ways women know and the ways they engage.

Some of the literature on engaged scholarship already shows that commonalities exist between construction of knowledge (Bjarnason et al., 2001; Lynton, 1994), collaborative learning and giving voice to others (Fear, Rosaen, Bawden, & Foster-Fishman, 2007), and power (Hale, 2008). This study will bring both of these bodies of literature—engaged scholarship and feminist theory—together, for the first time.

**Fig. 2 Conceptual Framework 1.2 Coming To Women's Ways of Engagement**

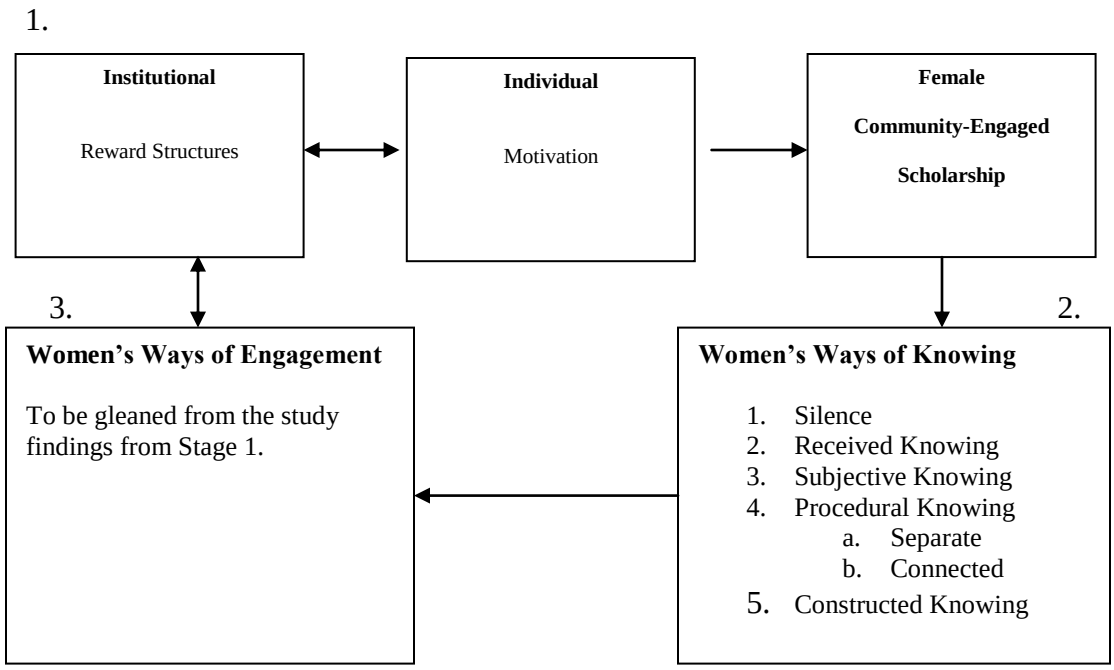



**Fig. 2 Conceptual Framework 1.2** Depicts the theory building purpose and process of the study. The diagram depicts the three stage design of the study. Stage 1 depicts the initial inquiry into the interconnectedness between individual faculty and their institutional context in the practice of community-engaged scholarship. Stage 2 depicts how findings from Stage 1 will be analyzed through the *Women's Ways of Knowing* framework, informing Stage 3 women's ways of engagement.

I will use my findings from Stage 1 of the study to explore women's ways of engagement in two ways. First, I will explore how women's ways of engagement fall into the scheme of knowing developed by Belenky et al. (1986). Connecting this epistemological frame with existing literature on community-engaged scholarship

suggests that there are elements of *procedural* and *constructed* knowing that strongly connect with identified values of community-engaged scholarship. For example, where connected knowing "entering into the place of the other" (p. 5) is central to knowing and it is also central to engagement. Belenky et al. (1986) understand *constructed* knowing to be contextual. Here the "knower is part of the known" (p.5) and "multiple approaches to knowing and bringing the self and personal commitment into the center of the knowing process" (p. 5) are key. Similarly, for the community-engaged scholar, there exists and ecosystem of knowledge (Lynton, 1994) where knowing and learning are multidirectional and multidimensional. How women situate themselves and others in the practice of engaged scholarship and the creation of knowledge will be explored.

Second, *Women's Ways of Knowing* developed a template for understanding an individual's assumptions about the nature of truth, knowledge, and learning grounded in the lived experiences of women. Currently, there is no template for understanding the assumptions underlying the work of women engaged scholars since engaged scholarship has not been empirically examined from a strictly female perspective. Just as the *Women's Ways of Knowing* researchers used their study to bring voice to women as learners, this study will use their concepts to help voice community-engaged scholarship's epistemological underpinnings and other underlying assumptions from a female faculty perspective. The above will lead to the development of a template or a "scheme of engaging" for understanding the underlying assumptions individual female faculty have about their engaged scholarship and the subsequent characteristics of its

practice. From here, I will pay attention to any influences women's ways of engagement may have on the institution and institutional change.

## Organization of the Dissertation

In this dissertation, I study how women faculty who have shaped their academic identity around community-engaged scholarly work both a) define their faculty roles of teaching, research, and service, and b) negotiate the institutional reward system in the process of earning promotion and tenure. Chapter 1 provides the background to this research, states the research problem, the purpose of the study, the guiding research questions, and the professional significance of the study. In Chapter 1, I also outline the theoretical perspective and conceptual framework for my inquiry. In Chapter 2, I review the literature relevant to the study and detail more fully the conceptual framework. In Chapter 3, I detail my research perspective and approach, the role of the researcher, the research methods I used to gather the data for my study, and the methods I used for the analysis of my findings. In Chapter 4, I present the voices of the women and in Chapter 5, I discuss the information I gathered as well as present my developed theory of Women's Ways of Engagement. In this chapter I also conclude with the implications of my study.

# CHAPTER 2

# REVIEW OF THE LITERATURE

This chapter begins with an overview of promotion and tenure. This is followed with an exploration of the literature on the emerging scholarly frame—the scholarship of engagement. This exploration includes experiences of faculty socialization and the epistemological underpinnings of the scholarship of engagement. The final area of literature reviewed relates to women faculty and their work in the academy, specifically a current demographic overview of women faculty, followed by a discussion of feminist epistemology and research methods.

## Institutional Values – Promotion and Tenure

Here I discuss institutional culture as evidenced through the evaluation and reward of faculty work. Specifically, I address the institutional values of promotion and tenure. Faculty members are motivated by incentives set forth in the promotion and tenure structure (Diamond, 1995; Boyer, 1990; Ward; 2003; Driscoll and Lynton, 1999; Glassick, Huber, and Maeroff, 1997). First, I present issues of promotion and tenure through the lens of the traditional basic scientific research paradigm. Following this, I

present a review of the literature that expands this basic, positivist research paradigm to more fully recognize a broader understanding of scholarship. Let me being with a clarification of the meaning of scholarship for this study.

*Defining Scholarship*

Traditional scholarship is defined as basic scientific research (Stokes, 1997; Boyer, 1990). As we have noted, Boyer (1990) encouraged a broadening of this definition to include discovery, teaching, integration and application. Since then, many have adopted and built on this expanded definition. For example, Campus Community Partnerships for Health (CCPH) defines scholarship as "teaching, discovery, integration, application and engagement; clear goals, adequate preparation, appropriate methods, significant results, effective presentation, and reflective critique that is rigorous and peer-reviewed" (http://depts.washington.edu/ccph/scholarship .html). This is the nucleus of the definition of scholarship for the purpose of this study, though there are other elements to consider. For instance, Diamond (1999) contends that it is more purposeful to identify common characteristics of what is deemed scholarly work than to limit it to one definition. He identifies six characteristics which he contends most disciplines agree that scholarship 1) Requires a high level of discipline-related experience, 2) Breaks new ground or is innovative, 3) Can be replicated, 4) Can be documented, 5) Can be peer reviewed, 6) Has high significance and impact. This aligns with Reinharz (1992) and Naples' (2003) process of research. Without making the separation between traditional and postmodern scholarly methods, this *process* of scholarship has commonalities that lend to appropriate

evaluation and assessment. Glassick, Huber, Maeroff (1997) note that scholarship involves a sequence of stages that are common across all forms whether discovery, integration, application or teaching. Similar to Diamond (1999), the stages include 1) clear goals, 2) adequate preparation, 3) appropriate methods, 4) significant results, 5) effective presentation, and 6) reflective critique.

Taken together, the definition of scholarship is—a multidimensional, multidirectional integrated process of teaching, research, and service that requires discipline related experience, is innovative, can be replicated, documented, peer reviewed and has significant impact (Diamond 1999; Glassick, Huber, and Maeroff, 1999; Lynton, 1995a, 1995b; Driscoll and Lynton, 1999).

*Traditional Research*

The traditional triad of research, teaching, and service makes up what Rice (2005) calls the scholarly work of faculty. Full time, tenure track faculty members are hired with specific expectations in terms of their work and that work is evaluated and judged based on these three areas. Assessment might fall within these three categories, yet this does not mean that work in each area carries equal value when judged for promotion and tenure. Basic research has dominated this hierarchy for many years now.

Rice (2005) discusses how the value of traditional research increased in the academy when the Cold War redefined scholarly priorities and funding for basic or scientific research increased insurmountably. With Germanic origins, this traditional view of scholarly work had seven key parts: 1) Research is the central professional

endeavor and focus of academic life, 2) Quality in the profession is maintained by peer review and professional autonomy, 3) Knowledge is pursued for its own sake, 4) The pursuit of knowledge is best organized by discipline, 5) Reputations are established in national and international professional associations, 6) Professional rewards and mobility accrue to those who persistently accentuate their specializations, and 7) The distinct task of the academic professional is the pursuit of cognitive truth. Even still, scholarship is grounded in and defined as research.

Within this frame, the pursuit of knowledge is individualist, positivist, discipline based, specialized and does not need to be connected to or driven by external community needs. This view of research became, as still can be considered, the prevailing currency of the academy, particularly for the promotion and tenure of faculty (Boyer, 1990; Lynton, 1995b; Driscoll and Lynton, 1990; O'Meara and Rice, 2005). In the late 1990's, the scholarship of teaching gained a foothold in what was deemed legitimate scholarship, yet professional or public service was still undervalued and remained unconsidered as core faculty work (O'Meara, 2003). Yet the call from the public, government, and students for institutions to be more responsive to society and more accountable for how research, teaching, and service connects to societal needs, provides for a reexamination of institutional and faculty priorities (Rice, 1996). Before we can look at how this reexamination has taken place, we need to explore how tenure and promotion is rewarded and reviewed within the traditional scholarly frame.

*Tenure Review and Reward*

In 1995, Diamond identified the process of preparing for promotion and tenure as being one of the faculty member's most difficult and challenging experiences. Knowing the process, timeline, criteria, and ways to document accomplishments that are specific to the faculty member's institution and department increases his or her chances of a successful review. For Diamond (1995) elements that determine successful review are imbedded in context. The context includes institutional or departmental guidelines and procedures, the campus culture, specific faculty assignments, and individual faculty interests and priorities. A faculty member needs to be cognizant of how "the policies and practices for review, the procedures followed, the criteria applied to evaluate [faculty] work, the weight given to specific activities, and the extent to which assistance is provided along the way through formal institutional channels or networks" (p. 2) is operationalized in the faculty's specific institutional context.

Diamond (1995) encourages faculty to learn the procedures and criteria needed for review. Specially, he identifies five areas where faculty should gather information early on. These areas are, 1) the review process in the unit, 2) the type of documentation the committee will expect, 3) the specific steps that will be followed by the committee, 4) the criteria that will be used to assess the quality of materials that are provided, and of particular relevance for this paper, 5) the relative weighting of various activities. Here, Diamond encourages the faculty member to ask if there is a formula to discern the importance of areas of scholarship and how each is weighted in the review process (1995). It will not serve the faculty member to assume that the work they prioritize will

be rewarded at the weight they believe it should. It will be imperative for the faculty member to know how each is valued. The question becomes – if the faculty knows that service is weighted at 20 percent, and their priority is to engage in professional service, how can the faculty member do this work effectively if he or she knows it will not be counted as much as research and teaching? Along with knowing how work is weighted the faculty member needs to clearly present their work and ensure the reviewers know the faculty member's definition of scholarship.

*Reconsidering Reward Policy and Practice Toward an Integrated Faculty Role*

In 2005, *Faculty Priorities Reconsidered* traces the history of a movement to redefine scholarship and examines the impact of Scholarship Reconsidered and the work of the Association for Higher Education on Faculty Roles and Rewards. The publication covers reflections from leading pioneers in the field and studies of nine diverse institutions' efforts to change faculty work and its rewards. Findings from a national study of chief academic officers suggest that over the past decade most four-year institutions have initiated formal policies and practice to encourage multiple forms of scholarship. Sixty eight percent of respondents – 729 four year institutions – reported that their institution changed mission and planning documents, amended faculty evaluation criteria, and provided incentives to encourage and reward a broader definition of scholarship. Thirty two percent of respondents reported that their institution did not make any changes. Significant to this study are the identified barriers to reform. O'Meara identified 20 barriers, six of which considered most important by most of the

chief academic officers in the study. The six barriers are 1) faculty concerns about unrealistic expectations that they must excel in all areas at the same time; 2) greater confusion and ambiguity for faculty about what really counts for promotion and tenure; 3) vested interest of some faculty in maintaining the status quo; 4) difficulty in expanding a consistent definition of scholarship across the university; 5) confusion about the definitions of teaching, research, and service as scholarship; and 6) faculty graduate school training and socialization toward traditional definitions of scholarship. (O'Meara in O'Meara and Rice, 2005) In terms of the impact of the reform on faculty work, one third of respondents observed increases in the scholarship of engagement, yet research expectations have continued to increase. Even though a broader definition of scholarship is taking hold, so too are rising research and writing expectations. Of particular interest to this study is O'Meara's finding that chances to receive tenure and promotion based on excelling in teaching or in engagement, have increased more for reform institutions than traditional institutions (O'Meara in O'Meara and Rice, 2005). This study, and others, point to the increased acceptance of a broader definition of scholarship, yet shows that research remains the primary recognized activity and to receive tenure often a faculty member has to excel in research, teaching, and service (O'Meara in O'Meara and Rice, 2005; Bloomgarden and O'Meara, 2007). The study also affirms that reward of teaching or engagement is more likely to happen in institutions that have institutionalized a broader definition of scholarship and have reformed their policy and practice over those who have not.

O'Meara concludes the study with a number of concerns. One is that expansion of the definition of scholarship has yielded the unintended consequence of leaving faculty unclear about what counts for promotion and tenure. Another concern is the lack of skills and knowledge on documenting or assessing these expanded scholarships. Of even more concern to the researcher is the overall increase in the expectations of faculty work and productivity. Faculty are expected to meet traditional scholarly standards of research and publication, while simultaneously applying for more grant funding, presenting at more national conferences, and serving the institution and community. O'Meara fears if the workload continues to increase on all front that faculty burnout and turnover are inevitable. "Perhaps most important is the need for institutions to reconsider the relative weight they give to all forms of scholarship vis-à-vis other important faculty activities that maintain and nurture academic communities" (O'Meara in O'Meara and Rice, p.283).

While O'Meara and Rice leave us with ten principles of good practice, recommendations pertinent to their study are to present clear expectations for scholarship in promotion and tenure guidelines, provide useful feedback to faculty during evaluation, define and emphasize scholarship in the context of institutional mission, and prepare faculty in graduate school for the variety of roles and types of scholarship in which they will engage (2005).

## The Scholarship of Engagement

### *Defining the Scholarship of Engagement*

Giles (2008) in his review of recent articles addressing the scholarship of engagement demonstrates the lack of clear consensus about the terminology used to describe the work of community-engaged scholarship. In this section of the study, I will clarify the meaning I attribute to community-engaged scholarship.

Much of the literature on the scholarship of engagement is emergent and conceptual in nature and much of the work to date is on clarifying and defining the concept of community-engaged scholarship. While the scholarship of engagement does not try to replace traditional forms of scholarship it does work to broaden what constitutes scholarly work while deepening the academy's commitment to civic engagement (Boyer, 1996; Barker, 2004; Sandmann, 2003; Rice, 2002). Since Boyer first coined the term in 1996, scholars have attempted to clarify and further develop the concept (Barker, 2004; Community-Campus Partnerships for Health, n.d.; Finkelstein, 2001; National Review Board for the Scholarship of Engagement, n.d.; O'Meara and Rice, 2005; Sandmann, 2003; Rice, 2002; Sandmann, Saltmarsh, and O'Meara, 2007; Sandmann, 2008). Their definitions and understanding of what constitutes the scholarship of engagement follows.

Boyer's scholarship of engagement required a recommitment to the public purpose of the academy and to ensure that there was relevance in scholarship (1996). The limitation in Boyer's concept is that the scholarship of engagement was unidirectional with knowledge flowing out of the academy to be applied to external

contexts (O'Meara and Rice, 2005). In 2005, the scholarship of engagement is defined more by a move beyond this "expert" model toward collaboration between researcher and practitioner and recognition of the knowledge and resources the practitioner brings to the partnership (O'Meara and Rice, 2005; Fear, Rosaen, Bawden, and Foster-Fishman, 2007; Bjarnason, et al. 2001). This is further explained by O'Meara and Rice when they put forth that the scholarship of engagement requires a reconceptualization of faculty involvement in community-based work (2005). Here, faculty no longer insert themselves and drive the research agenda but establish a partnership with the community where both can address and solve problems together. Key to this concept is the fact that the problems worked on are identified by the community not the academy. This transforms traditional understanding of faculty service into a highly collaborative practice, and sets it apart from traditional academic-centric scholarly practice. The scholarship of engagement differs from traditional approaches to scholarly work not just in the faculty role of service, but across all three areas of faculty responsibility (O'Meara and Rice, 2005).

Researchers argue that understanding of the scholarship of engagement is hampered by multiple application of terms for overlapping concepts (Barker, 2004) and that clarity is needed with the increased expectations for institutions to become engaged (Ward, 2003). Barker endeavored to bring some clarity to the scholarship of engagement through his study of common practices in institutional centers focused on civic engagement. He surmised that the scholarship of engagement consists of "1) research,

teaching, integration, and application scholarship that 2) incorporate reciprocal practices of civic engagement into the production of knowledge" (p. 124).

As a challenge to mainstream academic scholarship Barker argues that engaged scholarship is a reaction to three related trends in American higher education; 1) increased specialization of academic knowledge in the disciplines, 2) the dominance of positivist epistemology, and 3) the privatization of the academy (2004). Barker contends that the scholarship of engagement seeks to arrest if not halt these trends. In doing so the scholarship of engagement emphasizes a broad scope of academic functions, not just research or teaching, and meets or exceeds traditional academic standards. Implicit in Barker's understanding of the scholarship of engagement is that the public can add to academic knowledge and that for this to happen collaborative relationships need to be cultivated (2004). Barker asserts that the scholarship of engagement does not replace existing forms of scholarship rather makes the scholarly endeavor whole (2004). In other words, the scholarship of engagement brings more to scholarly practice rather than detracts from it. Barker outlines that the practice of the scholarship of engagement include 1) public scholarship, 2) participatory research, 3) community partnerships, 4) public information networks, and 5) civic literacy (2004). Public scholarship is used to describe academic work that incorporates public forums to enhance the scholarship while addressing public concerns. Participatory research allows a role for the community member to "play an active role in the production of academic knowledge" (p. 130). Community partnerships recognize public participation as a vital component of social democracy. Here there is a concern with "power, resources, and building social

movements" (p. 130). Public information networks are established to identify resources and assets in the community by establishing databases of local resources and services to address those concerns. The practice of civic literacy speaks to the scholarship of engagement's commitment to fostering a healthy democracy. In doing so, there is a focus on long term trends in public knowledge rather than a short sighted attention to immediate problems. Other scholars frame this as sustained partnership with community (Fear, Rosaen, Bawden, and Foster-Fishman, 2006). For Barker, these five practices signify a distinct movement in academia to broaden the focus of civic education beyond teaching, service-learning, or professional service and to do this with the seriousness and rigor of traditional academic scholarship. He calls this a "problem driven approach to the epistemology and methodology" of the contemporary scholarship that is the scholarship of engagement (2004, p. 133).

Along with individual scholars defining the scholarship of engagement, and true to its collaborative nature, there are organizations and groups working to establish this scholarly field. For example, Community-Campus Partnerships for Health (CCPH), a non-profit of over 1,700 communities and campuses in North America, is committed to fostering partnerships to build on each other's strengths as a strategy for social change and improving the health of communities (http://depts.washington.edu/ccph). Since 1996, CCPH has been a leader in the field of community engaged scholarship and the scholarship of engagement. CCPH defines community-engaged scholarship as "scholarship that involves the faculty member in a mutually beneficial partnership with the community." And goes on to state that community-engaged scholarship can be

transdisciplianry and often integrates some combination of multiple forms of scholarship. For example, service-learning can integrate the scholarship of teaching, application, and engagement, and community-based participatory research can integrate the scholarship of discovery, integration, application and engagement" (http://depts.washington.edu/ccph/scholarship.html).

Most recently CCPH's work in the area, and a clear sign of how the work is becoming increasingly valued, has resulted in $615,000 multi-year funding from the Fund for the Improvement of Postsecondary Education (FIPSE) within the US Department of Education. The funding is to partner with three national health orgainzations and twenty higher education instititons to study Facutly for the Engaged Campus. The aim of this project is to strengthen community engaged career paths in the academy. Of particular interest to this study is the challenges CCPH identifies as rationale for their study. First, that there are few professional development pathways for those seeking community engaged careers in the academy. Second, there are few peer reviewers in a given faculty member's discipline or profession who can understand or assess the rigor, quality, and impact of their community engaged scholarship. Third, there is no accepted method or vehicle for peer reviewing, publishing and disemminating products of community engaged scholarship that are in the forms other than journal articles. Fourth, there are no clearly defined or accepted roles for community partners in the faculty development, review, promotion or tenure process. (http://depts.washington.edu/ccph/faculty-engaged.html) The most radical proposal, albeit not a new one, CCPH makes that is counter to current academic culture is that

'peer' in community engaged scholarship will be redefined to include community partners who are not necessarily of the faculty member's discipline or of the academy. Glassick, Huber, and Maeroff's Carnegie report noted in 1997 the importance of recognizing that "appropriate and credible reviewers may be found not only among fellow specialists and current students but also among former students, clients, nonacademic authorities, and practicioners in the field" (p. 38). CCPH is doing what Sandmann places in the most recent development of the field, the institutionalization of the scholarship of engagement within the academy (2008).

Another organization advancing this work is the Clearing House and National Review Board for the Scholarship of Engagement. Under the direction leading scholars in the field Amy Driscoll and Lorilee Sandmann, the clearinghouse provides external peer reviewers and evaluation of faculty's scholarship of engagement, consultation, training and technical assistance to campuses, a faculty mentoring program, and conducts forums, and conferences on related topics. (www.scholarshipofengagement.org) The National Review Board for the Scholarship of Engagement puts forth the scholarship of engagement as a term that captures scholarship in the areas of teaching, research, and/or service. It engages faculty in academically relevant work that simultaneously meets campus mission and goals as well as community needs. Engagement is a scholarly agenda that incorporates community issues and which can be within or integrative across teaching, research, and service. In this definition, community is broadly defined to include audiences external to the campus that are a part of a collaborative process that contributes to the public good (www.scholarshipofengagement.org).

Giles (2008), reviewed a collection of empirical, theoretical, and historical articles in two special editions of the Journal of Higher Education Outreach and Engagement to not only gain clarity regarding conceptualization of the field, but also to develop a more comprehensive view of the emerging field of the scholarship of engagement. He found much variability in the terminology used from public scholarship, faculty engagement, and faculty involvement in community engagement to community-engaged scholarship and the scholarship of engagement. Even with the variability in terminology, Giles encourages us to move forward in the field not bound by restrictive definitions but rather through openness to the emergent nature of the field, its multiple roots, to sit with Sandmann's (2008) "definitional anarchy" and let a "thousand terms bloom" before bringing closure and clarity (p. 103). It is in this vein that I engage with the multiple understandings of the scholarship of engagement and draw them together not to define but to characterize the scholarship of engagement as the dynamic integration of the scholarships of teaching, research, and service where faculty work is grounded in an active commitment to campus mission and community needs. Where scholars *doing* the scholarship of engagement are motivated to *act* in partnership with external communities and use their expertise and resources to address society's problems. In the scholarship of engagement, faculty connects their teaching, research, students and institutions to community through their service role. This multidimensional and multidirectional work maintains its integrity as rigorous scholarship when it has clear goals, appropriate methods, significant impact, has been well prepared and evaluated through peer review, and can be disseminated and replicated by others (Lynton, 1995a; 1995b; Sandmann,

2001; National Review Board for the Scholarship of Engagement, n.d.; Campus-community Partnerships for Health, n.d.). Donald Schön argues that this new scholarship requires a new epistemology (1995), recognition that knowing and creating new knowledge does not solely reside in the academy. This next section explores this new epistemology.

*Epistemology*

Where new knowledge is created and who gets to participate in that creation of knowledge is of great interest in this study. The role of higher education in creating and generating new knowledge and how it sees itself in this role is of particular interest. While higher education may not be the center of knowledge generation, it is one of the central purposes of higher education. Market forces can drive knowledge production. The result is a knowledge perspective that is specialized, professional, and expert driven, what William Sullivan (2000) calls an "instrumental view of knowledge." The alternate to this positivist, socially detached view is when institutions of higher education commit to their civic purpose and consider strongly their responsibility for producing knowledge that has meaning and purpose for broader collective social well being.

> Without denying individual talent or insight, this alternative model insists that knowledge grows out of the activities of a "community of inquirers," in the terminology of American pragmatist C.S. Pierce. For this alternative understanding of the life of the mind, the common core of all processes of investigation is a kind of reasoning which is essentially social and in which there

> is always a purpose at work. Grasping and articulating this purpose is crucial because, whether or not, such purposes in fact shape the practices of investigation and teaching. These purposes are themselves fundamentally rooted in the identity of the inquirers and their community, expressive of their common commitments and relationships. (p. 29)

In 1996, respected scholar, R. Eugene Rice argued that established views of scholarship are being challenged and that the case was being made for a "new openness to connected ways of knowing" (p. 34). He noted how increasingly diverse communities outside of the academy were finding their voice and pressing for inclusion, not only in society, but in the "intellectual life of colleges and universities" (p. 35). Herein lies the call for a new epistemology, where the center of knowledge creation is no longer through academic centered abstract scientific method, but an expansion of the knowledge paradigm that allows the community to play a role in the production of knowledge (Barker, 2004). The epistemological underpinnings of the scholarship of engagement embrace those values.

Ernest Lynton spoke of an "ecosystem of knowledge" where "the system of knowledge is the territory of scholarship" (1995a, p. 89). For Lynton, the sphere of knowledge was not uni-directional rather it was multi-directional and multi-dimensional. He presented a highly dynamic concept of knowledge where questions, inquiry, feedback, and new understanding all flowed to and from many different directions. He couldn't have agreed more with Rice (1996) and Barker (2004), that scholarship required broadened definition inclusive of the community, for he believed that wherever

"knowledge emerges, scholarship can exist" (p. 89). It is with this underlying philosophy that the scholarship of engagement endeavors to establish itself as an academically legitimatized scholarly frame.

In 1995, Schön addressed the concept of institutional epistemology directly, noting that educational institutions, like other organizations, have epistemologies. He contended that these epistemologies are inherent in the very culture of the institution and establish institutional beliefs about what counts as legitimate knowledge. Schön used the analogy of high ground and low lying swamp grounds for academic knowledge and community-based knowledge. The intellectual rigor of the academy was presented on the high ground overlooking the swampy low ground of community-based knowledge. This is not dissimilar to Lynton's presentation of the eco-system of knowledge being a messy and confusing place (1995a). On Schön's high ground the problems are manageable and can be solved through traditional research. On the other hand the problems of the lowland are messy cannot be resolved by technical means alone. It is here that researchers are faced with the decision on how to define their scholarly agenda. Do they stay on high "where he can solve relatively unimportant problems according to his standards of rigor, or shall he descend to the swamp of important problems where he cannot be rigorous in any way he knows how to describe?" (p. 3). Schön argues that the researcher has to realize that the problems of the high ground may be insignificant to general society (1995). Detailed study of how faculty makes such choices requires further investigation. This study will explore how institutional values influence their

epistemological beliefs and how faculty members subsequently make choices about their community-engaged scholarship.

Schön (1995) argues that the new scholarship put forth by Boyer requires a new epistemology, for practitioners are closer to a "tacit knowing." This new epistemology "must make room for the practitioner's reflection in and on action. It must account for and legitimize not only the use of knowledge produced in the academy, but the practitioner's generation of actionable knowledge" (p. 14). This "epistemology of practice" (1995), argues that practice should not only be for the application but also for the generation of knowledge. The question is not only how practitioners can apply results of research "but what kinds of knowing are already embedded in competent practice" (p. 5). This problem centered practice and participant oriented epistemology is the underpinning epistemological philosophy of the scholarship of engagement. Legitimatizing this new scholarship within academia requires institutions to "open up the prevailing epistemology" (p.15) to allow new forms of research and scholarship.

If researchers contend that there is a need for a new epistemology (Rice, 1996; Schön, 1995) others assert what this epistemology entails. For example, the new epistemology has moved beyond the borders of the disciplines and even beyond the universities where what is called knowledge territory is shared with other knowledge professionals (Bjarnason, et al, 2001). These knowledge professionals are practitioners, researchers, consultants, legislators, and think tanks. The new epistemology requires that pursuit of knowledge takes place in the context of its application. It also requires that the epistemology is grounded in and driven by practice, is participatory and inclusive of

community in the multidirectional and multidimensional ways Lynton speaks of, and is connected to a sense of social responsibility and the desire for positive social change (Lynton, 1992, 1995a; Sullivan as cited in Ehrlich, 2000; Fear, Rosaen, Bawden, and Foster-Fishman, 2006).

In 1998, Bloom directly addresses the connection between how a researcher defines her scholarly agenda, choices of research methods, and her underlying epistemological philosophy. In her writings on feminism and method, she strongly reiterates the relational or interpersonal nature of feminist method where feminist researchers strive for egalitarian relationships with their respondents (1998). For Bloom feminist methodology is deeply rooted in the beliefs the researcher has about how knowledge is created or their epistemological beliefs (1998). Others not only agree with Bloom's position, but take her thinking about feminist research beyond the mechanics of methodology to an exploration of the theoretical and epistemological underpinnings of the method (Naples, 2003).

The epistemology of the scholarship of engagement and that of feminist researchers has much in common. The connections between the two are explored throughout this study.

*Socialization and Motivation of Engaged Scholars*

"Socialization is a process through which an individual becomes part of a group, organization, or community" (Austin, 2002). The socialization process involved interaction between the individual and her environment and the people in that

environment. Group norms, values and expectations are shared. Socialization includes overt and covert messages that the individual must make sense of. In her study of graduate students, Austin (2002) discovered that disciplinary and institutional contexts play a critical role in graduate student socialization, that students strove to makes sense of how their interests and values fit with those the saw valued in the academy, and that few received any guidance on "how they might develop or adapt their professional skills for settings outside academe" (p. 105).

There are a number of individual faculty narratives that shed light on the challenges of academic socialization. The unique aspect of these narratives, is their reflection on their experiences with academic socialization as well as motivation for their work and then how they move beyond their individual experiences to focus on the institution's responsibility to change to adequately responds to the needs of individual students and society as a whole (hooks, 1994; Rendón, 1996; Woods, 2006). One example of these narratives is Laura Rendón's piece *From the barrio to the academy: Revelations of a Mexican American scholarship* girl (1996). Here Rendón sheds light on the challenges of academic socialization. She reflects on her experiences in the academy in terms of "academic shock" where she had to navigate cultures unfamiliar to her without any guidance. Rendón reflects on her experience of cultural separation, loneliness, isolation, and alienation. She questions her ability to succeed in the academy. While Rendón did not directly discuss tenure she did reflect of how perplexed she felt about what it would take to succeed.

And while not a reflection on engaged scholarship, Rendón's experiences inform socialization in general. Rendón also shared her motivations to practice her teaching and research in ways that directly impacts students with backgrounds similar to hers. She reflects on how the separation from her family that she experienced when entering the academy directly impacted her work with students, "Leaving Texas led to a deeper appreciation of the world from which I came…to a stronger commitment to conducting research that could help two and four-year colleges enhance the educational experiences of students of color" (p. 319)

Rendón did not stop with her personal reflection. She expands her thinking to higher education as a system and argues that higher education must think in new ways and contends that today's higher education model is based on what Belenky and her colleagues (1986) call the masculine myth where the knower must leave behind her past experiences because they are a source of error and where separation from the past leads to academic strength and power. Rendón does not believe this model is appropriate for women or people of color and challenges the institutions to allow themselves to be influenced and changed by people and other cultures (1996).

Sandmann, Saltmarsh, and O'Meara (2008) agree with the significance of graduate student and early career socialization in the success of one's engaged scholarship. They developed a model where academic homes for engaged scholars can support individual faculty work and promote institutional change. "The model suggests that it is at the intersections of faculty socialization and institutional change that

transformation—deep, pervasive, sustained—fostering the scholarship of engagement will occur" (p. 56).

## Women and Their Work in the Academy

### *Demographics*

A significant demographic change for faculty is the increase in the presence of women. Since the 1970's women have been entering the academy as students in increasing numbers (Galzer-Ramo, 1999). A 2008 Association of American Colleges and Universities (AAC&U) report, *A Measure of Equity* documented women's progress in higher education. In 2005, women were 57 percent of the 17.5 million enrolled undergraduate student (Touchton, 2008). Women are earning more degrees than men at all levels except for professional, and here it is almost equal to men, earning almost 50% of professional degrees in 2004-05. Women are earning their degrees primarily at public four-year institutions where 57 percent of degree earners were women. Fify-nine percent of degree earners at non-for-profit four year institutions and 56 percent of degree earners at for-profit four year institutions were women.

In 2005-06 women earned 45 percent of all doctoral degrees. Among this, 45 percent 27 percent were White, 10 percent were Asian American, three percent were African American, two percent were Hispanic, and less than two percent were American Indian, and for four percent race/ethnicity was unknown. With regard to race and ethnicity in general, in 2005-06 78 percent of all women faculty were White, 17 percent were of other racial groups. Across the disciplines women earned 65 percent of all

doctorates in education, 57 percent in the social sciences, 52 percent in the life sciences, 51 percent in the humanities, 28 percent in the physical sciences, and 20 percent in engineering.

In terms of how women planned to use their doctorates, women were more likely (61 percent) than men (50 percent) to have a postdoctoral fellowship. Men were more likely (41 percent) than women (30 percent) to have a research associateship (Hoffer et al, In Touchton, 2008). Women (68 percent) are more likely than me (53 percent) to anticipate employment at an education institution (Touchton, 2008). Women were much more likely to enter the teaching profession (44 percent of women and 34 percent of men) where men were more likely (45 percent) than women (27 percent) to enter research and development. These data show men entering the disciplines that encourage principles of basic, positivist research and the women entering the disciplines that are less so focused.

Women have entered the faculty for several decades. Women have made great progress at the lower faculty ranks, but progress in the higher ranks is more moderate and this differs greatly than depending on institutional type (Touchton, 2008). Women face greater challenges progressing through the ranks at doctoral institutions and their progress is slow especially in research universities and highly selective liberal arts colleges. This suggests that institutional barriers to women's advancement still exist (Touchton, 2008). In 2005-06 women held 51 percent of full-time positions in associate degree granting institutions, 42 percent in baccalaureate granting institutions, 42 percent in master's institutions, and 34 percent in doctoral granting institutions. In 2005, women were 41 percent of full-time faculty members of all ranks in degree granting institutions.

By rank, women made up 52 percent of all lecturers and 53 percent of all instructors, and 46 percent of all assistant professors. Women made up 39 percent of all associate professors and 25 percent of all full professors (Synder, Dillow, and Hoffman, In Touchton, 2008).

The American Association of University Professors created a way to track progress of women faculty in the academy. There are four gender equity indicators – 1) employment status, 2) tenure status, 3) full professor rank, and 4) average salary. In 2003, at the national level, across all institutional types, women held only 39 percent of full-time faculty positions (Wes and Curtis, In Touchton, 2008). While tenure track hiring has decreased overall over the past few decades, women have not been impacted the same as men in terms of tenure track hiring. In 2005-06, nationally across all institutional types, women held 45 percent of all tenure-track positions—53 percent in associate institutions, 47 percent in both baccalaureate and master's institutions, and 41 percent in doctoral institutions (Touchton, 2008).

In 2005-09, women were less than one third (31 percent) of all tenured positions. Women held 47 percent of such positions at associate granting institutions while they only held one in three tenured positions—36 percent at baccalaureate and 35 percent at master's institutions. Women only held one in four tenure positions at doctoral institutions at 26 percent. (Touchton, 2008) Women held 24 percent of full professorships nationally in 2005-06, 19 percent at doctoral-granting institutions, 28 percent in master's institutions, 29 percent in baccalaureate institutions, and 47 percent in associate institutions (Touchton, 2008).

For the women who do end up working in academy, the disparity conveyed in these statistics continues through gendered divisions of labor and how women's work is valued and subsequently gets rewarded. Park argues that the resulting gender-typing of positions leads to the assumption that certain work gets labeled "women's work" while other work gets labeled "men's work" (1996). For example, managing money may be gender-typed as masculine while dealing with clients may be gender-typed as feminine. Park applies this theory of gendered labor division and typing to her research on gender roles and hierarchies implicit in university tenure and promotion policies. Park contends that current promotion and tenure policies favor masculine values and practices and argues that a gendered division of labor exists in the academy where research is implicitly deemed men's work and is explicitly valued and teaching and service are characterized as women's work and are explicitly devalued.

Park's review of relevant literature shows how historically women faculty have spent more hours teaching and serving than men (1996). She adds to this evidence of women being more highly represented in institutions that have higher teaching expectations. She contends that like teaching, service differs along gender lines and women spend more time in service activities than their male counterparts. Park notes numerous reasons for these differences, first, women are provided more opportunities for serving student groups because they are sought out by students or other women on campus to serve as role models. Second, women faculty will be approached by students with personal and academic concerns due to the expectation that they will be more caring and sensitive. Third, women are given more opportunities for university service to

guarantee representation of their group or to symbolize their institution's commitment to diversity goals. Finally, women are thought to enjoy and excel at "pattern maintenance chores" where women assigned responsibility for domestic and emotional work and men are assigned work of the head. And so, according to Park "inside the university, as outside it, we find a gendered division of labor wherein women assume primary responsibility for nurturing the young and serving men, but receive little credit for doing so" (Park, p. 55).

Park's research posits that there might be a mismatch between female faculty values—concern for the collective and community service as equal in importance to research—and the values of the institution that reward a narrow concept of faculty work. She argues that building the desired reputation for an institution is not likely to be achieved if faculty are "only rewarded – indeed, only retained – for single-minded efforts to produce lengthy, jargon-filled treatises on topics of interest only to fellow specialists" (Park, p.71). Park strongly argues for a redefinition of scholarship and women's roles as scholars. It is not enough for research to be narrowly understood as publication and measured quantitatively. Park employs Boyer's (1996) expanded scholarly frame and rereads the model through a feminist lens.

According to Park women's work in the academy has been problematized rather than seen in terms of existing institutional practices and gendered divisions of labor. The criteria by which faculty work is evaluated is rarely seen as the problem. When women are advised to cut back on their teaching and service to focus on their research, it is assumed that women can improve their situation if they choose to. "This assumption

portrays the successes and failures of women as the consequences of freely made personal choices, thus ignoring the fact that the university's current organizational culture depends upon a gendered division of labor" (Park, p. 74). This suggests a need for reevaluation of the current faculty evaluation system. Boyer may not have been motivated by feminist leanings yet his thinking is in line with feminism and a desire for tenure and promotion systems that are friendlier to female faculty and their scholarly work than those currently in place. The next section will discuss feminist epistemology and research perspectives.

*Feminist Epistemology and Research Methods*

Researchers cite struggles for social justice as a motivator for the development of feminist research methods and theoretical perspectives (Naples, 2003). Further motivators are claiming the right to criticize existing knowledge and create new knowledge (Reinharz, 1992) both inside and outside the academy (Naples, 2003; Reinharz, 1992). Within this context, feminist researchers are finding ways of doing research that challenges conventional scientific structures while addressing feminist concerns that are grounded in personal, intellectual, emotional and political commitments (Reinharz, 1992). For the feminist researcher, these commitments and the research come together and creatively "stretch the boundary" of what constitutes research (p. 268). It is through these commitments researchers define their scholarly agenda and find motivations for their community engaged scholarship.

Feminist research is concerned with the *what* (the agenda and data), the *who* (the researcher and the researched) and the *how* of research (the research process) (Reinharz, 1992). The research agenda is determined by the people involved in the research (Bloom, 1998). They determine and drive the research process together. The egalitarian nature of the research relationship means that the researched have opportunities to influence the research focus as well as the methods used (Naples, 2003; Bloom, 1998; Reinharz, 1992). For the feminist researcher it is of utmost importance that the researched are not exploited (Naples, 2003) and that there is mutual understanding and reciprocity between the researcher and the researched (Bloom, 1998; Reinharz, 1992). It is feminist awareness about the dynamics of power and hierarchy that lead researchers to consciously establish these egalitarian research relationships (Bloom, 1998). The data and the people involved cannot be separated from how the research is conducted. The research process itself becomes part of the product (Reinharz, 1992). When the process involves a flow of information from both the researcher and the researched, and allows space for new experiences to be woven in, this reciprocity creates a mutuality in the understanding that would not otherwise exist. Feminist research acknowledges the socially constructed nature of research in that people come together at a particular time, in a particular place, for a particular purpose, all impacting the research process and what is learned.

All of this together leads us to an understanding of feminist research as a perspective rather than a single method (Reinharz, 1992). Within this perspective, feminists use multiple research methods through which they continue their critique non-feminist scholarship, just as Barker presents the scholarship of engagement as a challenge

to traditional academic scholarship (2004). In her 'ten themed' definition of feminist methodology, Reinharz (1992) asserts that feminist research is guided by feminist theory, may be transdisciplinary, aims to create social change, strives to represent human diversity, includes the researcher as a person, attempts to develop special relationship with those being studied, and frequently defines a special relation with the reader (p. 240). Her study cataloged the many research methods actually used by feminist researchers using a grounded approach. Her work adopts C. Wright Mills' notion of method as information about "actual ways of working" rather than "the [mere] codification of procedures" and answers the call for a feminist method of inquiry as it outlines "new feminist ways of doing research" (p. 5). Feminist research methods identified were interview research, ethnography, survey research, experimental research, cross-cultural research, oral history, content analysis, case studies, action research, and multiple methods research.

Researchers noted that these methods chosen by feminist researchers are guided by the researcher's epistemological beliefs (Naples, 200; Bloom 1998) in which feminist researchers question what counts as data? How is the data interpreted? How is the researcher/researched relationship defined? What are legitimate sources of knowledge? Who gets to create knowledge? With these questions, feminist epistemology highlights the importance of experience, situation, and self-reflection in learning and knowing (Naples, 2003). Here learning and knowing is highly experiential and contextual and reflection on what and how one knows is a critical element of the research process. Here one finds the critical intersection between epistemology and chosen methodology and the

fundamental differences between feminist theory of knowledge and the predominant epistemological paradigm of the academy. Feminist researchers are particularly interested in producing knowledge for social change and its challenge of the multiple systems of inequality (Naples, 2003). Feminist researchers connect this commitment with their academic work as they address these institutional and social inequalities through consciously chosen feminist research methods. The feminist researcher brings together theory and praxis, researcher and researched (Naples, 2003) in ways that traditional research methods does not.

Feminist research speaks to the lived experiences of the researcher and the researched through addressing real problems they face. The purpose of the research is to attempt to solve these problems and improve lives (Hale, 2008). The literature reviewed shows a strong correlation between held feminist values (regardless of gender) and a commitment to non-traditional, postmodern, community-based scholarly practice (Kiang, 2008; Woods, 2006).

# CHAPTER 3

## RESEARCH PROCESS

For some, research is as much about the inquiry process as it is about the discovery of new knowledge itself. Though it did not start out this way, my research process (Reinharz, 1992), or what I will call my research journey, became as significant as the information gathered. Upon completion of my data collection, I came to a new understanding of my study. In the early stages of my journey, I moved beyond the mere collection of data as I entered into a reflective and evaluative relationship with my research process. My research process includes how I conducted my interviews, how I reflected on the conversations, and my interactions with the women in my study, and how I drew on those reflections in conversations with subsequent women. I questioned how I would analyze and begin to make sense of the information I had gathered. Through this reflective approach to my research, I discovered non-traditional approaches to qualitative research, learned more about myself as a researcher, and discovered ways to make the process as well as the data more meaningful firstly to me and subsequently to others. The process became more personally meaningful because I consciously chose to stay true to my values and worldview throughout the entire research process. The research process I

outline pushes on the borders of what is considered traditional qualitative research and expands our concepts of what are considered legitimate research methods.

I have reconsidered my methodology section in light of this new understanding of my study, and the importance of the process of the research alongside the importance of the data and findings. This new understanding foregrounds the process of my research (Reinharz, 1992) in order to 1) validate this process as significant as the information collected and 2) in its writing, reach new understanding of my study and myself as researcher, as well as a new understanding of the field of qualitative research. The purpose of this chapter is to describe in detail how the study was conducted; this chapter first provides an overview of my research journey, I then discuss my role as a researcher, and my research perspective and approach. I will then provide a thorough description of the selection process for the women participants in my study and my data collection process. This is followed by a description of how I analyzed the data collected. I will conclude this chapter with a presentation of the study's limitations.

*My Research Journey*

The first draft of my methodology chapter was written, as in most studies, prior to the actual research taking place. Here researchers put forth our rationale for the study, the participants we are going to study, how we will access them, and the anticipated procedure for the study. All of this is written as the preceding guide to the fieldwork, where researchers map out their study per the direction laid out by the research literature. The researcher is often expected to follow this map and rarely deviate from it. This was

the expectation I had of my own methodology. I was clear about my study and what I wanted to accomplish. I planned how I wanted to get there, so all I had to do was follow the map I had drawn. Yet in reality, my research journey did not follow such a clear, linear path.

This reminds me of a trip I took to Italy many years ago. Before I set out, I knew I would start the trip in Rome and drive north to Venice. Other than pre-determining a few towns and attractions, I did not plan my itinerary ahead of time. I wanted to *discover* as much as I could about the country in the short time I was there. I did not know the language. My only guide was one travel manual and a map I received at the airport. It was only then that I decided on my next destination point. This is where my decisions began – do I take the highway straight to Venice (the final destination) and arrive quickly with relative ease, or do I take the secondary roads and see where they lead? My goal was discovery, so I chose the back roads—the scenic route.

Once I made this first decision, I opened myself to distraction, for there are so many points of interest along the way. Each decision I made, to stop to take a look at one point of interest, determined the future direction. Each point of interest gave me more information about the local landscape and made me curious about other potential points of interest. I continued to be faced with the choice to follow the curiosity that had come from the preceding point of interest, or not. My initial goal was to tour another country to learn all I could about it so I chose to take the scenic route to my destination. Not rigidly following a preset plan allowed me to learn more about this country, its people and culture, than I might have if I had taken a direct route to my final destination.

I liken this journey to my research journey,[4] with one difference—I had preplanned my research journey in great detail, from decisions regarding interview procedure to data management and analysis. Yet I soon realized that a planned path was not necessarily going to allow me to truly discover the landscape of my study, or to truly be led by my curiosities born along the way. I followed my preset plan for the briefest time, until a few moments into the first conversation I had with the first woman participating in my study, when I chose to be guided by her rather than my interview protocol. This decision positioned me to be in my conversation with *Maura* and established the approach/direction I would take for my entire study. The shift that took place was that I was no longer involved in a transactional interchange, but one in which we were in dialogue that co-produced meaning, understanding, learning, and knowledge.

I was prepared, I had my interview protocol ready to guide me through the interview, but in reflecting back on that conversation, I realize that I made the decision to *be* in conversation *with Maura*, rather than to interview her. In doing this, I focused less on my interview protocol and more on listening to *Maura*, connecting with her, and having a conversation with her about her experiences as a woman engaged scholar. In retrospect, I did not make a conscious decision in that moment; rather I followed *Maura*'s lead and let my internal curiosities guide me rather than rigid adherence to the map before me that was my interview protocol. Like my travels in Italy, I quickly discovered that there was more to experience and learn by opening myself up to the journey before

[4] I choose to write about this journey for, as Reinharz (1992) agrees, my research process is part of my research product. The information gathered, the women in my study, the conversations I have had about my research, and the interactions of all of these together make up my study. I choose to be inclusive of the aspects of my research. Reinharz requires the researcher to ask herself how she has grown or changed in the process of the research (1992).

me, by staying off the beaten track, and allowing my desire for discovery and to truly learn from the women who guided me, rather than the map set out by the literature in the original draft of my methodology. Like travelling abroad, sometimes we don't appreciate what is right in front of us until we think back on it later. Travel journals help us note these moments so we can look back and reflect on them after we have moved on. Likewise, in my research journey, I did not realize the significance of many of my decisions and experiences until I had moved on. Key in my being able to go back, reflect on and draw meaning from my research process was my research journal (Jones, Torres, and Arminio, 2006). I began keeping a research journal as soon as I received IRB approval and could officially start my study. I have kept a journal on my research process throughout the entire process. This significant source of reflection allowed me to make connections between elements of my methodology, the methods I choose, and the information gathered that I would otherwise not have made. Had I not kept a research journal, I believe I would not have revised my methods chapter, for I would have blindly and unquestioningly followed my initial path. My journal and the subsequent depth of my reflection on my research process resulted in a more deeply reflective study, which is therefore more nuanced methodologically, than I ever anticipated. The section that follows presents my researcher role, perspective and approach beginning with an articulation of my worldview.

## Researcher Role—Perspective and Approach

In line with Jones, Torres, and Arminio's claim that the role of the researcher "must become an explicit part of the design and presentation of results" (2006, p. 95), I cannot write about my research design without first discussing my role as a researcher. What were previously two separate sections—Role of the Researcher and Research Approach and Perspective—are now one. Previously, the section on my role as a researcher was toward the end of the chapter between the Data Collection and Study Limitations sections. The initial structure of the chapter was very formulaic and driven by the literature on outlining a research design. Yet, through the actual *doing* of my research, I have come to a new understanding of my perspective on research which has significantly influenced my approach, and has thus redefined my role as a researcher. In my evolving researcher role my research includes a discovery of self alongside the discovery of other aspects of my research (Jones, Torres, and Arminio, 2006). This new understanding requires me to integrate my perspectives on research with how I approach my research and write up in a more holistic way that conveys a new sense of my role as a researcher as one that goes beyond a surface identification of biases, values, and researcher limitations. In doing this, I reframe my role as a researcher as an articulation of my responsibilities as a researcher, responsibilities to the participants in my study, to myself, and to the research process.

As a novice researcher, I knew little independent of the guidance I got from the literature or more senior researchers. I had a surface understanding of research design and methods. The result is that I worked right from the text in the early stages of my

dissertation research. There was no real connection between the multiple pieces of my study; each phase of the research, each chapter of the dissertation was its own individual entity with little connection to the other pieces. Subsequently, the research was also external to me. It was separated from me by my reliance on the texts for guidance on how to design and carry out a study. It was separated from me by my lack of confidence as a researcher and my insecurity in my ability to pull all these pieces together. My previous writing reflected this.

Revision of my methods chapter, offers a more integrated discussion of my worldview and how my worldview influences my research perspective. By foregrounding this part of my journey, I am more clearly able to articulate subsequent elements of my research design. The following section outlines the development of my research perspective, presents an articulation of my worldview, then discusses how my worldview influences my approach to my research. The section concludes with an articulation of my sense of responsibility as a researcher.

*My Developing Research Perspective Grounded in My Worldview*

In earlier drafts of my dissertation, I articulated that I was influenced by a feminist worldview. This perspective placed the woman at the center of my study and I employed feminist methods in conducting my study, for example connecting with my participants and talking with them rather than conducting rigid interviews. Yet, I failed to really think through what a partially developed worldview meant for 1) decisions I made for each and every aspect of my study and 2) what I was not accomplishing in my

study that I would like to. My research practice led to my interrogation and subsequent development[5] of my worldview. It is in a deeper development of my worldview post-data collection that I open up opportunities for accomplishing a deeper and more meaningful level of analysis when I go back to my data for another round of analysis.

When I collected my data, I returned to the question "what did I hope to accomplish with my study?" I realized that I wanted my study to effect institutional change. Up to that point I had not reflected on where this came from within me or what was driving this desire to effect institutional change. On deeper reflection, I noted that I have a critical worldview when it comes to dominant institutions and systems within society and how they do and should interact with and relate to individuals. I believe that the institution of American higher education is historically hierarchical, patriarchic, elitist, racist, and sexist. I have experienced this side of the academy personally and through dialogue with others. This critique of higher education is abundant in literature on decolonization of the academy, democratizing higher education, and personal experiences of minorities in higher education ((Grande, Brayboy, Pidgeon, 2009; Peters, 2010; hooks, 1994). I realized that if I name this as part of my existing worldview I expose myself to the reader in a way that she might better understand some of my underlying motivations for this work. I also open myself up to criticism. Yet in doing this, I claim this stance as a significant part of my identity (Fine, 1994). I take ownership of this and no longer try to pretend that I am neutral in my research (Fine, 1994;

[5] Creswell writes how the researcher's worldview influences and shapes the research practice (2007). My research practice—my *doing* of my research—was shaped by a worldview that I had not really examined all the elements of, and certainly had not articulated enough in writing in the earlier drafts of my study. This points to for me the truly iterative nature of my particular research process and how it deviates from existing literature on the research process.

Reinharz, 1992). I acknowledge that my critique of the academy does bias my work and I accept this as the political stance of my work (Fine, 1994). In stating this, I also claim my voice and my right to speak my truth, rather than feeling I should keep this quiet least I upset anyone or disrupt the hegemonic status quo of American higher education. In claiming this, I might find the courage to speak it, and through my research process discover ways to more clearly articulate my worldview and motivation for this work as my attempt to disrupt and transform existing institutional culture.

*A Feminist Critical Constructivist Worldview*

A worldview is our set of basic guiding principles that shapes the research we carry out (Creswell, 2007). I currently classify my worldview as postmodern where I draw strongly on elements of social constructivism, feminism, and critical theory. For the purpose of this study, I claim a feminist critical constructivist worldview. I arrived at this current understanding in the process of my research and through the development of the following table.

**Ward Worldview**

| | |
|---|---|
| Postmodern | • Knowledge claims set within current world conditions based in multiple perspectives of class, race, gender, ability, sexual orientation<br>• Focus critique on changing ways of thinking<br>• Importance of different discourses<br>• Importance of marginalized people and groups<br>• Need to deconstruct texts in terms of language and bring to the surface concealed hierarchies, dominations, oppositions, contradictions |
| Feminist | • Gender the basic organizing principle that shape the conditions of one's life<br>• Gender is a lens that brings focus to certain questions |

| | |
|---|---|
| | • Center women's diverse situations and the institutions that frame those situations<br>• Gender domination exists within a patriarchal society<br>• Goal to establish collaborative and non-exploitative relationships<br>• Goal to conduct research that is transformative<br>• Make women visible as knowers<br>• Correct distortions that will lead to an end of women's unequal social position<br>• Researcher consciously and systematically include their own role in understanding a woman's life<br>• Importance of addressing power relationships and social position |
| Critical | • Concerned with empowering human beings to transcend race, class, gender, sexual orientation, ability constraints<br>• Researcher acknowledges own power and privilege<br>• Study of social institutions and their transformations through interpreting the historical problems of domination, alienation, and social struggles<br>• Expose the assumptions of exisiting research orientations<br>• Resistance to the status quo |
| Constructivist | • Seek understanding of the world in which I live and work<br>• Develop subjective meanings of my experiences<br>• Meanings are multiple and varied therefore I look for complexity of views rather than narrow the meaning into a few categories or ideas<br>• Goal of research is to rely on the participant's view of the situation<br>• Views are formed through interaction with others and historical and cultural norms<br>• Questions are broad and general so participants can construct the meaning of a situation<br>• Meaning typically developed in discussions and interactions with others<br>• Address the processes of interactions<br>• Researcher recognizes her own research shapes interpretations and positions herself in the research to acknowledge how my interpretation flows from my own personal, cultural and historical experiences<br>• My interpretation is shaped by my own experience and background<br>• My intent is to interpret the meanings others have of the world |

Adapted from Creswell (2007) Paradigms and Worldviews.

Here is my attempt to summarize this table and to succinctly capture the essence of my worldview. I believe the institutional system of American higher education is built upon and grounded in patriarchal experiences and values; this includes the process of research and knowledge generation. I am driven to conduct research that explores these topics through the multiple perspectives of women, and to do this research in ways that transform the traditional, male dominated research paradigm and expose the assumptions of existing research orientations. Through interactions and dialogue with others, I seek to understand the world in which I live and work and in doing so position myself *in* my research to "acknowledge how my interpretation flows from my own personal, cultural, and historical experiences" (Creswell, 2007, p. 21) and how individual understanding is reached through relationship with others. In understanding, I seek to effect change to the status quo, specifically regarding recognition of the value of marginalized people and diverse ways of knowing within the academy. These are my sets of assumptions, the stance (Fine, 1994) that shapes and guides my research.

*My Emergent Research Approach Grounded in My Newly Deepened Worldview*

My research approach emerged through my research practice. It is an approach that continues to develop as I move through the various stages of my study. In the early stages of my dissertation research, my perspectives were influenced by feminist methodologists and researchers – particularly Naples (2003), Reinharz (1992), and Glesne and Peshkin (1992). These feminist wrote about ways of doing research that was grounded in one's personal, political, and epistemological values. They went as far as to

say that the methods one chooses and how we employ those methods are shaped by our epistemological beliefs (Naples, 2003; Glesne & Peshkin, 1992). This led me to reflect on my own epistemological beliefs, so that in understanding this about myself as a researcher I might explore its influence on my research approach. This reflection took me back to the Spring of 2006 when I was asked to write about my philosophy of education. At that time, I reflected on my value of a model of learning and knowing that was reflective, learner-centered, mutual, asset-based, and relationship oriented (Ward, 2006). Naples (2003) pushed me to more deeply reflect on and crystallize my beliefs about knowledge production and sharing. It became more apparent to me that for me to learn there must be personal meaning in what is being explored. I must be able to personally relate to and connect with the material for me to draw meaning from it. This study is one steeped in personal meaning for me. I discovered meaning through my journal writing. This study also draws on my feminist interest in studying issues from women's perspectives, my desire to stretch the traditional boundaries of academia and include the community as an equal partner in the learning process, as well as my commitment to learn about and address issues of social justice.

In 2006, I wrote that "the reason I do what I do—is the learner" (Ward). Back then the learner was the student in my classes, but today I realize that I am the learner as much as my students are learners. I am not just engaging in this research for it to benefit others. I do this research because it will also benefit me, for through the discovery I too will come to a place of knowing. I have the desire and a need to learn alongside others.

Just like Reinharz (1992) and Goldberger, Tarule, Clinchy, & Belenky (1996) I cannot take my *self* out of the knowing or the learning.

I believe strongly in the importance of relationships in the learning process. Collaborative learning engages the teacher and in turn engages the learner (Clinchy, In Goldberger, Tarule, Clinchy, & Belenky, 1996 ). Establishing strong relationships with my students was something I worked hard at. In an effort to a build strong, authentic relationship with my students I wrote them a personal letter and presented it to them on the first day of class. The purpose of the letter was to let the students get to know me as a learner. I talked about my own educational path. I shared why I was in the classroom with them and what the turning point for me was in my learning journey, the point that put me on a path committed to lifelong learning for myself and others. I wrote:

> I have experienced traditional classroom learning where I did not have any input into what happened in the classroom. I was a passive learner merely absorbing the information given to me, patiently awaiting my chance to give it all back (as quickly as possible least I forget!). That was until I experienced the learner-centered, competency base education…The transition from traditional to learner-centered education was not a smooth transition for me, I was confused at first—what do all these new concepts mean? – After the confusion came frustration – what do you mean you want me to 'fully participate' in my own learning? – I had expected clear direction from the experts—the professors. I did not expect them to consider my role in this process. I came to realize that the professors actually did know what they were doing, they just wanted me to become as much a part of the learning process as they were. They wanted me to discover where I wanted to go and they would facilitate the journey. No longer was I a mere receptacle of information, I was now the holder of knowledge, and this knowledge was being respected and validated. I did know things! And these experts knew this, they just wanted me to know it too. (Ward, 2005)

Using this letter as a point of reflection back then helped me understand myself as a knower but more importantly as a co-learner with the students. Today, I use this same

piece to explore my identity as a researcher, as one who is becoming a researcher. Just as I value relationships in the learning process, so to is this a strong guiding value of my research. As I more fully participate in my study, as I rely less on the guidance of others, and draw on my own sources of knowledge, I more fully commit to my study and take full ownership for its direction.

Cumulatively, and for the purpose of this study, these reflections remind me of why I am so committed to this topic – for studying the work of female faculty who are committed to engaging students, community, and addressing issues of social justice simultaneously brings all areas of my interests together in one place. Doing this research in a non-traditional way allows me to in the smallest of ways, mirror the work of the women in my study as they challenge the existing reductionist stance of higher education. Their resistance to the norms of the academy that exclude, discriminate, even oppress is inspiring to me and challenges me to be more critical and less accepting of the status quo.

My epistemological beliefs have impacted my work on this study from the beginning. When I gain a new piece of knowledge I use it. For example, studying female faculty meant that I had to do a crash self-taught course in women's studies, for I have no formal education in women or feminist studies. Once I learned about feminist method, I could not move forward with my research without attempting to ensure my methodology was grounded in feminist theory. This may have slowed the study down, but the learning was worth it. Through the literature, I have learned the need to be patient with the process and to work to build a strong theoretical foundation. The strength of this foundation will determine the strength of the study.

*My Research Approach—Intentionally internally guided and relationally grounded*

Earlier I noted that it was a short time into my first interview when I realized that I put down my map and decided to follow my internal compass in navigating this research journey. This was a significant turning point in my approach to my research. This was an internal, intuitive approach that I did not have the academic language for at the time to either articulate or even fully understanding. The significance of this in my approach is that my research has become less mechanistic, less guided by my reliance on the literature to tell me how to do this study, and less separated from who I am as an individual/researcher. Before this, I was led externally by the literature, now I was internalizing the research process and, guided by my worldview; I paid attention to the landscape of my study and my internal reactions to that landscape, and made decisions accordingly. I was truly *in* my research and more fully related to the women that way. I pushed my protocol to the background and foregrounded my desire to connect with and talk with another woman, to learn by listening to her sharing her experiences and perspectives and to validate her and my voice and perspective. I did not want this sense of relationship—a strong tenant of feminist research—compromised by a positivist rigidity to stick to the protocol.

A further influence of my worldview on my research approach—particularly as it relates to resisting the existing and primarily positivist research paradigm, and wanting to conduct research that is transformative--is my decision to replace traditional research terminology with other words. These traditional research terms (data, participants,

interviews, triangulation), even though used widely in qualitative research, have their origins in positivist quantitative research. These terms reduce and detach the work from the complexities of the human experience. These words detach me from my study. I endeavor to shift this sense of detachment back to a recognition that there are real women who I talked to, and what they have to share is of such high value that reducing it to the concept of data or data points is an irresponsible way for me to conduct my research given the worldview I have outlined as guiding me in my work. This is another effort on my part as a responsible researcher to ensure that I interrogate each decision I make about my work and ensure the decision reflects my stated values and research goals. I use these new words because they help me stay more strongly connected with 1) my internal ways of knowing and 2) the women and their stories. My conscious and intentional use of language is one of the decisions I make that allows for congruence in my study (Jones, Torres, and Arminio, 2006). From this point on, I will use the substituted terminology outlined in this chart.

| **Terms Used In My Study** | **Replacing** **Traditional Qualitative Research Terms** |
|---|---|
| Information | ~~Data~~ |
| Women | ~~Participants~~ |
| Woman | ~~Participant~~ |
| Crystallization | ~~Triangulation~~ |
| Conversations | ~~Interviews~~ |
| Validation and Authority | ~~Member Checking~~ |
| Discoveries | ~~Findings~~ |
| Process/Technique/Scheme | ~~Methodology~~ |
| Shortcomings | ~~Limitations~~ |

*Researcher Responsibilities*

As a responsible researcher, I must bring self awareness to my values and biases and reflect on and convey how these values and biases influence my study (Glesne and Peshkin, 1992; Jones, Torres, and Arminio, 2006). I chose to reframe the traditional writing of researcher role beyond a surface identification of values and biases and discuss my responsibilities as a researcher to the women in my study, to myself, and to the research process. Here, I will discuss issues of confidentiality, personal bias, congruence with my worldview, flexibility in role, ethics, and validity.

It is my highest priority to ensure no harm is done to the women in this study. The first step in ensuring this is having my study approved by my institution's Institutional Review Board (IRB). Once my dissertation proposal was accepted by my committee, I submitted my study design, protocol for the conversations with the women, and all required documentation for review. While the literature pointed out that confidentiality is an assurance the researcher strives for, it was not until I began my conversations that the 'lived' issue of confidentiality and its meaning for the women arose. While my design had been approved by the IRB, one of the women raised concerns about confidentiality and her not wanting to be identified. I saw it as my responsibility to discuss these concerns openly with her and go to whatever lengths necessary to have her feel comfortable with her participation in the study. This involved me asking her permission before I discussed her concerns with my committee, when it is usually a given that the committee has some knowledge of the participants' identity. And while my initial research design did not allow for this, I offered to submit the transcript

back to her for a level of validation and authority that would allow her to omit sections of the transcript prior to any analysis of the information. It was my sense of responsibility as a researcher, influenced by my desire to foreground the woman's voice and have her story told, that influenced me to go to great lengths to have this conversation take place.

I also need to take into account what personal biases I might hold that could influence my interaction with the women. Traditional research would ask attention be paid to power between researcher and participant. While I felt inferior in my sense of power going into the conversations given that I would talk to highly educated and knowledgeable women, I still attempted to not let my sense of insecurity inhibit the value of the conversation. I was able to accomplish this by relating on an individual level with the women, for example talking about children as a way to connect prior to beginning the formal conversation. An area of bias I failed to identify prior to the interviews related to the multiple identities the women might identify. For instance, I anticipated being able to have conversation about what it means to be a woman. My bias toward feminism is that as women, regardless of other identities she may claim, we are able to have a conversation about what it means to be a woman. I have been made aware how my privilege as a white woman provides me with one perspective on this question. Women who are not white talked about their identity not as a woman but as a woman of color and that these identities may be multiple but are inseparable in that particular woman's experience.

My bias in favor of the work of community-engaged scholarship significantly influences my work. As a responsible researcher, I need to examine how this played out

in my conversations with the women. My belief in the value of community-engaged scholarship as a legitimate form of scholarship means that I am not approaching this research from a neutral place. I need to interrogate this as it relates to decisions I made in gathering information as well in the conclusions I draw from my analysis of that information.

I have a responsibility to myself in my research, to ensure that my research practice stays true to my values and worldview (Jones, Torres, and Arminio, 2006). I value relationship and true to my research practice I hope to establish positive relationships with the women. I also value learning and hope to open myself up to the learning in the conversations and the overall process. Glesne and Peshkin (1992) argue that there are predispositions that all qualitative researchers should carry with them into their research. First is the researcher's role as researcher and second is the researcher's role as learner. As a researcher you are more attuned to your verbal and nonverbal behavior and how your behavior impacts study participants. This requires a heightened level of self-consciousness. It also requires that the researcher request feedback from participants. As a researcher I must be aware of the power I posses and yet as a new researcher, I note how intimidated I feel at the pending interviews with faculty 'experts'. Being aware of this anxiety is important to the research process so that it does not adversely impact my study.

In my role as a researcher and as a learner, it is important to have a perspective that informs how I interact with others – how I attend, respond, and relate to the study participants. Glesne & Peshkin (1992) highlight the importance of coming to the

research experience not as an expert, but as a "curious student who comes to learn from and with research participants" (p. 36). One comes ready to listen. A level of respect is required in the interaction. "The relationship you and your others develop should be marked by reciprocity, trust, mutual respect, and learning…" (p. 36). These are values of the scholarship I have chosen to study and I feel very strongly that they must be emulated in the research process. How I listen and respond to participants during the interview process is important in developing a relationship where trust and mutual respect exist

My role as a researcher is multidimensional and in no way rigid or set in stone. Rather, I see the need for me to remain flexible and fluid in my role so that I can respond to the emerging aspects of the study and its participants as they arise. Continuous reflection on my role and self-evaluation throughout the research process is necessary to accomplish this (Jones, Torres, and Arminio, 2006).

My responsibility to the research process requires that I ensure an ethical, sound, valid study of high scholarly standards. This sense of responsibility has led to the re-formulating of my methodology to ensure that there is continuity and congruence between all aspects of my study, between the theoretical perspective, methodological approach, method, and proposed analytical strategies (Jones, Torres, and Arminio, 2006). While there was congruence between the theoretical perspective and the methodological approach and collection of the information early in my study, when I entered into the analysis stage I began to default to the literature for guidance. My initial approach to analysis was not congruent with the preceding areas of my study. I realized that I had not reflected on what my explicit role would be in this stage of the study.

Jones, Torres, and Arminio state that "the role of the researcher must become an explicit part of the design and presentation of results. The specifics of the relationship evolve as the data are collected and the relationship with the participants is explored rather than just conceptualized" (2006, p. 95). As I completed the collection of my information and entered into analysis I paused when I realized this lack of congruence. I was not sure what the problem was and it wasn't until I reflected on this and dialogued with others, that I realized I had yet to explore the specifics of the relationship between my role as a researcher and the analysis phase of my study. I had separated myself from my study and lost my sense of connection. I needed to reflect on my role as a researcher and my responsibility to ensure congruence throughout the study and with this I re-connected to my worldview and my values and subsequently continued to knit the areas of my study together is a more seamless way.

This reflection on self as a researcher led me to the discovery of Laurel Richardson's (2000) work, *Writing: A Method of Inquiry*. Not only did she validate my process of journaling as a way to meaning and understanding but she also presents a concept of a validity I will now employ in my study. The concept of crystallization now replaces the traditional 'triangulation' in my study. Richardson (2000) critiques triangulation as rigid, fixed, and two dimensional. She presents crystallization as the imagery for postmodern validity, where crystallization combines "symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach...and provides us with a deepened, complex, thoroughly partial, understanding of the topic" (2000, p. 934). This concept

not only permits the continued congruence in my study, but allows for discovery of multiple ways of understanding the information. Where triangulation may have placed findings at odds with one another, crystallization "deconstructs the traditional idea of 'validity' where there is no single truth" (p. 923) and validates the multidimensionality of knowledge that is a core value of this study.

Jones, Torres, and Arminio's presentation of establishing confidence in the research findings or what they call trustworthiness (2006) is another way to re-conceptualize validity in this study. Trustworthiness is established by ensuring "intentional behaviors that promote congruence" (p. 99). One significant way to ensure trustworthiness is to authenticate the findings with the women in the study. I will provide the women in my study an opportunity to react to my interpretations of their input in the study. This is referred to as completing the circle of authentication (Jones, Torres, and Arminio, 2006). The next section of this chapter outlines the research design, including participant selection and recruitment and information collection.

## Research Design

A feminist theoretical perspective claims the right to criticize existing knowledge structures as well as create new knowledge both inside and outside the academy (Naples, 2003; Reinharz, 1992). Employing a feminist critical constructivist approach to my research allows me to critically explore existing institutional cultures of promotion and tenure. This study uses qualitative methods as interpretive research (Glesne & Peshkin, 1992) to gain understanding of the experiences of women community-engaged scholars

and the meaning they place on their experiences with promotion and tenure (Creswell, 2003). From this perspective the world is socially constructed, changing, and complex (Glesne & Peshkin, 1992). I justify this approach to my research design given the goal of my research is to "rely as much as possible on the participants' views of the situation being studied" (Creswell, p. 8).

I have already indicated how my worldview highlights the importance of the women's voices coming through loudly in my research. A feminist qualitative approach allows this in the recognition of the importance of participant voice in the research and particularly when the researcher wishes to build a complex and holistic picture of a social or human problem and tell a story from the participant's personal experiences and points of view (Creswell, 2003). My use of qualitative methods is also guided by my use of theoretical frame to guide my study as well as my interest in writing in a more literary style (Creswell, 2003).

Collective case study method is employed to collect "detailed information using a variety of data collection procedures" (Yin, 2002; Creswell, 2003). This instrumental case study (Stake, 2000) allows explorations of understanding the institutional aspects of promotion and tenure through the experiences of women faculty who have been recognized by an external organization for their exemplary community-engaged scholarship. Here the experiences and perspectives of individual women faculty are explored within the bounds of the larger culture of American higher education. Yin recommends case study as the preferred research strategy where how or why questions are being asked (2002). In fact, he argues that this is the primary condition for

determining the research strategy. Stake (2000) notes that case study is more about the choice of what to study rather than the methods used. I choose the case study approach because it allows me to employ multiple feminist-influenced methods to gain detailed understanding of the experiences of women faculty recipients of and nominees for a national award for the scholarship of engagement. Within the case study design, the data collection method or interview process will be based in feminist interview methods.

*Participant Selection and Recruitment*

A convenience sample (Maxwell, 2005) of twenty one women was identified as a possible participant pool for this study. The women were identified because of their nomination for a national award for community-engaged scholarship. These women either won the award or received honorable mention for their community-engaged scholarship in the year that they were nominated. The awards span nine years from 2000 to 2009. This is a study of women community-engaged scholars representing multiple institutional types and faculty ranks across the broad landscape American higher education over a nine year period.

Gaining access to participants is a primary consideration for any researcher (Glesne & Peshkin, 1992) and it is helpful to have an insider who knows the individuals to help gaining access (Glesne & Peshkin, 1992). I had access to the women in my study through the organization who presented the annual award. This organization was interested and invested in this research so provided access to the database of award recipients. This database contained names, institutional affiliation at the time of the award, and contact information at the time of the award.

Even though the participants were identified and I had access, I still needed to recruit them to participate in the study. I began this process by creating a database of all 21 women potential participants. I included their institutional affiliation and contact information as well as information on their faculty rank and discipline. I set up a new email account specifically for this study and emailed a letter of invitation to participate in the study (See Appendix 1). I set up an individual folder for each potential participant. As the email responses came in, I filed them in the respective folder. A first round of invitations yielded nine agreements to participate. A second round of invitations yielded two further agreements to participate bringing the total to 11. Two participants offered to be interviewed in January. One of these women is a faculty member at a Community College where the institutional type does not have the same requirements regarding promotion and tenure. I made the decision not to interview this woman. I also made the decision not to interview the second woman who offered to be interviewed in January as this fell outside of the information collection period.

| Potential Participants | Unable to Contact | Participated | Did Not Participate | Declined Participation | No Response to Invitations |
|---|---|---|---|---|---|
| 21 | 2 | 11 | 2 | 3 | 3 |

**Table 1 Breakdown of participant pool**

Documents were also included in the collection of information. These documents included personal narratives written for the award nomination and narratives written for

promotion and tenure. Some of the participants provided other documents such as book chapters, journal articles, media articles promoting their work, and course syllabi.

Of the eleven women in my study, three are assistant professors, one is an associate professor and seven are full professors (Table 2). The women represent the multitude of institutional types from research intensive and doctoral granting institutions to teaching focused bachelorette granting institutions. Both pubic and private, not-for-profit institutions are represented; eight four year public institutions and three 4 year private institutions (Table 3). There are no two year institutions in my study. Five women represent research intensive institutions in my study, four of which are public and one of which is private. Two doctoral granting institutions, two Master's granting institutions, and two Bachelorette granting institutions are represented (Table 4). The disciplines represented span both the humanities and the sciences, with a heavier concentration (8 of the 11) representing the humanities and three representing the sciences (Table 5). This information is depicted in the following tables.

| Assistant | Associate | Professor |
|---|---|---|
| 3 | 1 | 7 |

**Table 2. Faculty rank**

| Pub 4 Yr | Pvt 4 yr |
|---|---|
| 8 Total | 3 Total |
| 4 RU/VH | 2 |
| 2 Master's | Bac/A&S |
| 2 DRU | 1 RU/VH |

**Table 3. Institutional type 1.1 (Public/Private)**

| RU/VH | DRU | Master's | Bac/A&S |
|---|---|---|---|
| 5 | 2 | 2 | 2 |

**Table 4. Institutional type 1.2**

| Humanities | Science |
|---|---|
| 8 | 3 |

**Table 5. Discipline**

*Information Collection*

I used multiple methods of collecting information in my study, including interview conversations with the women participants and analysis of personal narratives written for the award as well as for promotion and tenure. As I noted earlier, relationship building is an important value in my research approach. Lack of resources meant that I could not travel to meet the women in person. I questioned if phone conversations would allow for the level of connection I desired with the women. I did not think they would so I explored the possibility of using newer internet technology in my study. The use of newer internet technology allowed face-to-face access between me and the women. Using video phone technology allowed me to connect with the participant visually and have an opportunity to read subtle non-verbal messages that would not be possible with a telephone interview. Seeing one another also helped to create a sense of relationship that is important in feminist research methods.

Specifically I used SKYPE which is an on-line video calling tool. Using SKYPE requires the user access to a computer, the internet, and a webcam. Once the participant has access to a computer and the internet she can download SKYPE onto her computer

with no cost. Once downloaded, and a SKYPE account created, the interviewer can "phone" the participant and both can talk at no cost. This eliminates the overhead cost of phone charges. I provided instructions for downloading SKYPE and offered to provide a webcam to any participant who needed one. I conducted video interviews with four women, in person interviews with four women, and phone interviews with three women. Being able to connect visually via Skype or in person with eight of the eleven women in the study is of great importance to me to ensure as much convergence between my worldview and my research design as possible.

The women were invited to participate in a semi-structured interview to last between one and one and a half hours. In the second interview invitation I decreased the time to 45 minutes as a number of the women who declined stated that they did not have the time.

Semi-structured interviews allowed me to probe areas of interest and explore emergent themes as they arose. While the semi-structured interview format has predetermined topics, themes, issues, and questions, it still allows the researcher to pursue emergent themes and probe areas of interest (Lee, 1999). The interviews allowed me to gather detailed information and explore the experiences and perceptions of the women. Maxwell points out the differences between the study's research and interview questions. "Your research questions formulate what you want to understand; your *interview* questions are what you ask people in order to gain that understanding" (2005, p. 92). The interview protocol can be found as Appendix 2.

Along with interview data, textual analysis of documents was carried out. Documents included, personal engaged scholar narrative and where possible the faculty member's promotion or tenure portfolio narrative. Having information from multiple sources helped me gain deeper understanding into the experiences of the women, gather more detail on an area not discussed when we talked, and gain insight from the presentation of the woman's story in both written and oral form. Exploring the data from these multiple directions help me to crystallize my understanding of the experiences and perspectives of the women.

Finally, analysis of the award database was conducted to glean insight into the demographics of the participants, including race and ethnicity, institutional type and affiliation, faculty rank, year of receiving doctorate, and other identifiers that provided an overall picture of the participants as well as their institutional context. The next section explores how I conducted analysis of the information in my study.

## Analysis

This is possibly the most pivotal point in my study; not the analysis, but the process of analysis. It was at this point in my study, when I had my information gathered, and I began to organize and code my information. Through my research journal, I conducted some analysis during the information collection stage of the study, but now I had all of my information—conversations and documents—gathered and in one place. I began to examine the body of information in its entirety. I used the categories of my interview protocol that were based in my theoretical and conceptual frameworks and

began to sort information into these categories. I went back to the literature on data analysis and refreshed myself on case study data analysis techniques. I also began to explore the possibility of using AtlasTi, a qualitative data analysis software, to assist with my analysis. I generated some initial themes and findings.

I attended a national conference and presented my early findings. It was through this presentation that I really experienced a dichotomy between my work and how I conduct it, and how I was expected to present and discuss it at a research conference. I felt unconfident about my work and became insecure about its value. Two things happened that were of great significance in determining the direction of my work. First, the conference had a strong theme of recognizing as legitimate indigenous and diverse ways of knowing within the academy. Second, I decided to talk openly with others at the conference about the tensions and contradictions I was experiencing. It was through dialogue and interaction with others that my work, and particularly my approach to my research, was validated. This is where I discovered that my research journey was not on a path traditionally travelled. There were others taking this same journey in their own research. More importantly, others who had travelled this path previously had mapped it out, so there was a new literature on qualitative research that I could now draw on and use as a guide.

All of this impacted my approach to my research, specifically I stepped back from my analysis of my information, put the software aside, and moved to an analysis of my role as a researcher and my process of research. Since the conference, I haven't stopped reflecting on and writing about this. I have begun to question the congruence between all

elements of my study. I have taken steps back to reflect on and deepen my own understanding of my worldview and how this influences my approach to my research. Through this, I more consciously claim my voice as a critical researcher with a personal and political agenda. I realize that I have more in common with the women in my study, through my own experiences in the academy and I now know how their approaches to their work and their resistance of the status quo encourages me to honor their work through mirroring some of their values in my own research. While the literature says that it is through appropriate distance from the participants and their stories that the researcher can see her own story in the inquiry (Jones, Torres, & Arminio, 2006), conversely it is through my closeness to the women's stories that I discovered my own. It has been through a non-distancing of self from my participant's and their experiences that I have connected to, reflected upon, and evaluated my own story in the inquiry. An example of this is that through reflection on the women's stories of institutional devaluation of their work that I realized something I had not up until that point acknowledged. That is, I had my own experience where I received a message from the institution when my program was cut, that my community engaged work was not valued. Up until this point, I had avoided interrogating this experience. But a motivator for my work is that I want to build evidence that community-engaged work is a legitimate academic pursuit. Yes I want to effect institutional change, but more importantly, I never again want to be silent when someone delegitimatizes community-engaged work. I want to advocate for this work and do so from an evidence based place of expertise. It was through a closeness with my

research that I discovered this significant piece about myself as a researcher doing this particular study.

Taking the scenic route, has allowed me to discover aspects of my self and my research that bring new layers of understanding, which in turn I believe allow for multidimensional and multidirectional analysis that would have been missing had I continued on the pre-planned analysis path I set out prior to starting the study. This earlier process was detached from other parts of my study, my worldview and subsequently detached from me as the researcher, a common error that Jones, Torres, and Arminio caution against (2006). Thankfully, paying attention to internal indicators of incongruence and early warning signs of detachment caused me to pause and discover ways to reintegrate all aspects of my study. The result is analysis of my information that is connected to and reflective of the previous research design choices (Jones, Torres, & Arminio, 2006).

*Undoing Information—Discovering Hidden Meaning*

As I previously stated, I began my analysis by organizing information into categories pre-established by my interview protocol, which in turn was developed from my conceptual and theoretical frames. In an earlier draft I wrote "Data analysis in this study will be strongly guided by the conceptual framework which will help me code, categorize, and sort the data." This is a recognized and legitimate approach to coding data (Miles and Huberman, 1994; Creswell, 2007). My new approach to my research led me to put the pre-set categories and software aside and connect to and be in relationship

with my information and open myself up to all potential and possibilities for discovery. This process helped me to more consciously begin to "undo" (Jones, Torres, & Arminio, 2006) my information to allow for hidden meanings to arise from the text, allowing for emergent themes to arise.

Choice of methodology guides decisions I made regarding my analysis (Jones, Torres, & Arminio, 2006; Creswell, 2007; Miles and Huberman, 1994). A case study approach can use aspects of ethnographic, narrative, phenomenological, or grounded theory analysis techniques and can also use general analysis techniques (Jones, Torres, & Arminio, 2006). While much of my early analysis was intuitive and driven by my internal curiosities, key aspects were guided by senior researchers. Particularly, Rendón (2008) encouraged me to spend time with the stories of the women in my study through listening and re-listening to their audio, reading their narratives, all the while reflecting on, dialoguing with, and asking questions of the information in my study. I accomplished this primarily through journal writing. A research journal is not only considered an archive of the study, but is key in documenting the decisions made along the way. Here the journal becomes a key tool, not only in early analysis, but also to justify research decisions. This is a crucial in maintaining congruence between methodology and method (Jones, Torres, & Arminio, 2006). I document my reflections on the information gathered as well as the research process.

Spending time also involved repeated listening to the audio of the conversations and reading transcripts and narratives. In this stage of the analysis, I began to highlight significant or unusual points, note emerging themes, and questions that the information

raised for me. I wrote in the margins of the transcripts and used my journal for writing longer reflections and noting themes across the individual conversations. This was a very fluid, emergent process of analysis, one I believe allowed for the women's voices to be heard and for new understanding to emerge (Jones, Torres, & Arminio, 2006). I began to highlight key quotes I could use so the reader would reach understanding quicker than the time it took me to come to that same understanding.

I constructed charts to assist with my analysis (Miles and Huberman, 1994). Placing information into categories helped me make meaning and draw conclusions from the information. This also identified areas of information that were less relevant to the emergent themes and allowed me to move this information to the side. Jones, Torres, and Arminio rightly state that analysis must go beyond making lists and how we must begin to link points of interest (2006) to generate deeper meaning. The concept of trajectories is presented where the trajectory is a noteworthy element and a network of trajectories is developed depicting the relationships between and among other elements and the larger context. Following this approach, I identified individual points of significance in the narratives and connected these to points of significance within the larger context of higher education to convey a collective sense of understanding and meaning. A final point to note is my decision regarding the use of data analysis software.

I reconsidered my use of software as a data analysis tool when the literature encouraged congruence between epistemology, methodology, and analysis technique (Jones, Torres, & Arminio, 2006). My research approach has been one where I am connected to and in relationship with the women and their stories, I have gone to great

lengths to maintain this throughout the study. I question the use of software that will attempt to bring a sense of structure and linearness to the study where this does not, and should not exist. I resist stepping out of relationship with my information and using a more objective means for my analysis. I agree with Weitzman when he notes that analysis software appear less suited to constructivist research approaches (2000). This chapter concludes with an articulation of the study's limitations.

## Shortcomings

A shortcoming of case study as a method, and in turn a limitation of this study, is the inability to generalize to other cases. Yin points out that replication of findings is necessary to generalize from one case to another (2003). It is difficult for me to see how this study could be replicated by another researcher or generalized to other case, as it is so grounded in my personal approach as a researcher.

I do however acknowledge the need for me to increase the reliability of this study. I can do this through minimization of errors and noting where I have personal biases so that another researcher can clearly follow my research path. Documenting the case study protocol and procedures throughout the duration of the study will allow others to check this study's reliability.

# CHAPTER 4

# DISCOVERIES

## The Women Faculty Community-Engaged Scholars: Introduction

Eleven women faculty were interviewed to explore their experiences with promotion and tenure as community-engaged scholars. All of the women hold full-time faculty positions and all but two of the women are tenured. Both of the untenured women are in the tenure process and have submitted their tenure portfolio for review. In terms of faculty rank, three of the 11 women are assistant professors, three are associate professors and five are full professors. All work in four year colleges or universities, three private and eight public. The majority of the women in this study—eight—represent disciplines in the Humanities. Five of the women work in research intensive universities, two at doctoral granting research universities, and four in teaching focused colleges. These women have served as faculty from a span of six to forty years.

Demographically, while the women in this study are predominantly white, they represent a diverse group of women faculty due to the multiple identities they claim in terms of race, ethnicity, immigration status, class, and sexual orientation. Three of the women are women of Color. Three are immigrants. Not all of the women who claim immigrant status claim an identity as a woman of Color. Four women explicitly

addressed socioeconomic status or class background when sharing their experiences and one woman shared about her sexual orientation during our conversation. Given the small number of women in this study, and as a measure to protect individual identities, I will not identify particular identities within the above groups other than to discuss these through the use of phrases such as "women of Color" and "the multiple identities of the women." Acknowledging the significance of the women's identification with multiple identities and the influences of this on their experiences and work in the academy is absolutely necessary for me to do. Through presenting their voices, I aim to discover the richness of their work and experiences.

To accomplish this, this chapter includes a narrative of each faculty member, compiled from their interviews and written personal narratives. There are three main elements to each narrative that will convey the woman's experience entering the academy and any personal motivation for carrying out and sustaining their community-engaged scholarship, the engaged work itself, and her experiences with promotion and tenure.[6] Where the woman spoke directly about the influence of gender, this too will be shared in the narrative. The narratives are not presented in any particular order.

Following the individual narratives, I will retell their collective story as engaged scholars. Here, I present the narratives in a way that brings individual voices together with my own in a collective narrative that is a combination of direct quotes from the women and my own voice, where I join in the dialogue and make connections between aspects of their individual narratives to build a collective narrative. Not all of the women

[6] While many of the women spoke on each of these areas not all spoke extensively or equally to all. Where the narratives are shorter in one or more area it reflects the direction of the conversation.

participate at the same level and this is reflective of their original conversation with me, where some women spoke more on some areas than others. The writing style chosen is meant to convey an essence of the conversations that took place, to arrive at a collective understanding of the shared characteristics of the work, influences and motivations, and where individual work intersects with or diverges from existing academic cultures and contexts.[7]

## The Women, Their Work, and Their Experiences in the Academy

### *My Life Belongs to the Community – Maura*

> While sometimes I struggle with this feeling that *my life is not my own*, it is the very thing that propels me to do my best, to give my best, to share all that I have, and to bring what I know and learn through the community back to the academic world, and likewise to bring what I know and learn academically back to the community. It is not only a theory of practice, but also a way of life—a way of *being or existing*, for me. I really do not know any other way *to be*. (Original Emphasis).

For almost eighteen years Maura has worked in a teaching-focused college as a professor in the Humanities. Currently, as a full professor, Maura has also served in an administrative role as the Chair of her department. Like many of the women in this study, Maura has a strong record of serving on academic and community committees and boards, as well as a strong record of published traditional research. Maura has also made a significant contribution to the scholarship of engagement through her teaching and research on community-engaged scholarship. There is a depth and complexity to

[7] The majority of this text is culled verbatim from the transcripts. There are some transitions in and out that I add to assist with the flow of the "conversation." The questions I asked here are framed in a way to assist drawing connections between the individual narratives, summarizing key points, and to gain deeper understanding of the individual and collective experiences.

Maura's motivations for and practice of community-engaged scholarship that this study aims to gain understanding into. For Maura, her work and how she does it cannot be separated from who she is as a person. And who Maura is as a person, is one who is committed to her own education and development, her family, her community, her church, her students, and her scholarship. This commitment comes from early experiences and the realization that education is a way to achieve, but more importantly is a way to give back and contribute to the development and well being of others.

> I grew up…a child of hard-working multiracial parents and grandparents who had all known poverty for a good portion of their lives. I pursued education because my father told me that education is the *only* thing that, once earned, could never be taken away from you. And I can say now, having spent many years either trying to get my education and/or trying to provide education to others, that I have traversed the two very interesting worlds of underserved communities and academia all of my life. Therefore, my theory of practice probably began in my youth, but I am certain that it became more solidified while I was in graduate school.

Financial hardship in Maura's family caused her to extend herself and her resources to support others in her family.

> While working on my graduate studies, it was difficult to focus exclusively on gaining my achievements, knowing that my sister and her…children were suffering in poverty. I determined that if she could struggle with…children, with little education and few resources, that I could try to struggle with at least one with whatever resources I had, as meager as they were at the time…it was at that point that my theory of practice became really real to me, as I committed to make a difference in this…life and hopefully my family and community's lives by sharing the education, experiences, and resources that I was discovering through my education.

Maura's work is motivated by her deep desire to share resources and knowledge, so that others might not have to struggle so much to gain even the smallest amounts of resources. Her belief that *all* should have equal access to "education and some

semblance of socioeconomic stability" drives her to "try to make what difference I can in my family, in my teaching, in my research, in my neighborhood and in other communities, by sharing the education, resources, and experiences to which I have access."

Being from a diverse, multiracial and multicultural background is a fundamental influence on Maura's community engagement work. Her diverse background motivates Maura to focus on issues of diversity in service learning in her scholarship, "I ended up turning that into my life's work, into my scholarly work—trying to understand that process that people go through when they encounter service learning environments that they don't understand…and then figuring out what resources they need in order to do it effectively." When her students came back to class and talked about the challenges they faced in the community she knew she had to help them "understand that what they are experiencing is part of the process of community engagement, a part of the process of learning about diversity" and "the more I could help my students understand that, the more healthy I felt and the more secure they felt."

As Maura and her students grappled with the issues of engagement and diversity, she needed to understand better the issues the students faced, their fears, what they encountered. To help her students better, Maura engaged in a systematic analysis of their journals. This research led her to write more about her students' engagement. Maura's teaching, research and service become integrated and reflect the interconnectedness between her personal identity and her scholarly identity where she herself is "truly a part of the community" and where her "approach to community engagement [is

conceptualized and then realized] as a triangle consisting of my teaching, research, and service as three connected vertexes that help to make up my life and career."

Over and over again, throughout our entire conversation, Maura highlighted the connections between diversity and engagement, between one's racial and ethic identity and one's experiences in the community and in the academy, and how one's experiences are impacted positively and negatively depending on how one's identity is perceived by others. Before I share more about Maura's experiences as a woman of Color community-engaged scholar, I want share what community-engaged scholarship is for Maura.

When I asked Maura to reflect on how she would define community-engaged scholarship, her introduction to her answer set the tone for our entire conversation—"I'm just going to speak from my heart." With this, Maura brought an intimacy to the conversation that led to a very heartfelt and honest sharing of the joys and pains of her life as a scholar. The conversation was open, raw at times, and quiet emotional for both of us. For Maura, community-engaged scholarship is

> where you yourself are truly a part of the community. You may not be from that community, but you have interfaced [and] interacted enough with the community that you yourself become a part of the community. It is engagement where you don't see yourself as being above the people in the community nor below the people in the community…you feel that you have something to offer, but the community also has something to offer you. So you are both a giver and a receiver.

This sense of being *with* others in the community, giving and receiving, requires interaction with people as they go about their daily living. It is about people seeing you in informal settings—at the grocery store, in the library. When people see you and know

you are a staple in the community it helps to build trust. Trust, for Maura, is necessary for community-engagement to be effective.

Maura connects to her community through her children, "when you raise a child in a community you're going to become part of that community…I'm learning very quickly a lot about the community that I would not [be] learning if I was just by myself. I'm seeing it from a different angle." Her children also provide Maura the motivation she needed to overcome the "chilly climate" that existed en route to becoming a faculty member. As a woman of Color

> when you are starting off your career… its so overwhelming…I don't even know how I did it. You know, if I didn't have a child to feed I probably would have quit…but I had to take care of that child…if it weren't for him I would not have been able to survive academia. It's not even about my college. My college is a nice place, and my department is the best, the best I'm telling you. I had the best chair…but even under these circumstances it was so hard…If it hadn't been for that child I would have given up because there were some things that happened to me that were outside of my department's control, that were outside of the college's control that made me want to just say forget it…all that stuff you put up with as a woman, as a [woman of Color]…The academy let me know in its own way that it was not used to [women of Color].

When I asked Maura what being a woman meant to her she paused and asked back how many women of Color I had asked that question to. She went on to say how

> Every woman is different…another woman might be able to just jump right into that, but for me its kind of complicated…It's hard to answer that question, what does it mean to be a woman, because I am [a woman of Color]…and it would be nice if we lived in a world where I could say I'm a woman, but we live in a world where I am a [woman of Color]…It's not an easy question, what does a woman mean, because I have to look at it from multiple layers…so let me just grapple with it for a minute. What does being a woman mean for me?...[pause]…What does being a woman mean for me?...There are all these words that jump out at me like struggle, invisible, hard work, loneliness, strength, creativity, survival, productive…Being a [woman of Color], now I can tell you more about that! I can articulate that a lot better…let's see, being a [woman of Color] I feel like

> sometimes being a [woman of Color] I feel like no one protects us. Vulnerable, unprotected, expendable, strong, super creative…

Maura spoke very candidly about her experience in the academy and how being a woman of Color surviving in the academy required a level of resourcefulness, creativity, and determination to succeed. Maura talked about extra efforts this took as she had to "educate people as I went along, to help them understand who I am and what I will and will not them do to me…That takes extra work and it's risky. It's very risky."

These risks were amplified around scholarly decisions. Maura made the strategic decision to have two research agendas, one for herself and one for the academy. This helped Maura "prioritize" and "strategize." "I got very strategic for tenure, really strategic. I just became a publishing maniac. I did [everything] and I prayed." Along with doing everything she *needed* to do, Maura drew heavily upon the resources provided to her spiritually. She talked at length about the importance of her faith in God in getting her through. Maura also "had this circle of women…from different departments and offices", she also had the support of a "great Chair."

> I built this circle of support around me…it wasn't me moving by myself, it was me surrounded by this circle of support…moving forward…I could not do it by myself…[and] God was at the head of it, moving us forward.

With the support of others, and her internal strength from her spirituality and connection to community, Maura *survived* an inhospitable entry into the academy and made her way. She is now very excited about her future as a full professor,

> I got through the tenure hurdle and I got through the promotion hurdle. [Now] it's about me and my deepest passions. Hopefully, I can take some risks and pursue

> other areas of research and interests, as well as my service-learning work. This is a very exciting time for me in terms of my academic life-cycle.

Maura's path into and through the academy is one where the integration of her teaching, research, and service saw the alignment of her scholarly work with her deepest, personal values. She puts her whole self into her work and the result is a contribution to the positive development of family, neighborhood, and community; to the next generation of citizens who are her students; and to the next generation of community-engaged faculty who are motivated by her authentic commitment to equity and justice for all, particularly the underserved and marginalized.

*Taking On Richardson University – Eleanor*

> I just wanted the same process that the other people had gotten…Half of the faculty would fight for someone who does engaged scholarship and the other half of the faculty would really fight for that case not to go through. So here you have tenured [faculty] who have worked together for 40 years [who] really go at it over my case. And the people on the engaged side, who I am much closer to, that are in some instances almost like father figures for me, saying we don't want to have the fight. I wanted to have it. What do you mean you don't want to have a fight? It's exactly the fight we should be having. You trained me to do this kind of work. I was a technocrat when I got here. I was doing my regression analysis in the back room. I've affiliated with and become a member of the engaged scholars in the department, and now you are not going to back me.
> **It's exactly the fight we should be having. I wanted to have it.** (Author's repetition and emphasis).

Eleanor has been an associate professor without tenure for the past six and a half years at the same research intensive institution. Eleanor's path into the academy as well as her experience as a tenure track faculty member can be characterized as a battle. This battle began when she expressed interest in going to college. Eleanor's parents did not

attend college and she "grew up in a blue collar, working class neighborhood [that]…wasn't an environment where higher education was encouraged in general and…higher ed was discouraged for women in particular." Eleanor recalls arguing with her father that she wanted to go to college and being frustrated by "the idea that it seemed like a logical step for my brother but not for me." Eleanor smiled as she reflects, "It's really quite wonderful that he gave me such a hard time, because my personality is such that it just made me more determined." This determination is a characteristic Eleanor draws upon frequently as she claims a warrior rather than victim role in her battle with the academy.

Not initially planning a career in higher education, Eleanor looked around at her professors toward the end of her undergraduate degree, "they're at work right now. This is what they do for a living and it looks pretty good." She began to ask questions about what she needed to do to become a professor. Her inquiries led her to a Master's degree and eventually a Ph.D. After her Master's, Eleanor began working for a local social services agency. She continued to work while completing her Ph.D. for she wanted to "keep a foot on the ground and in reality…[I] worried to some degree about losing myself in the academy." Eleanor's job "really opened my eyes to some social injustices that I had read about or heard about but I was suddenly dealing with every minute of the day." Experiencing these injustices motivated her to get her Ph.D. and connect her work in the academy with "real world problems." "I really just wanted to stay connected and get a degree so that I could make more profound changes in the world: So that connection was really important to me."

Eleanor was greatly influenced by the direction of her institution at the time. Her graduate university had recently re-committed itself to its surrounding communities and began to invest in the community and reflected this in a change in their mission. It was here that Eleanor began learning about "university community partnership…[and] how can universities have a more direct connection to the real world and solving real world problems." Eleanor began to see the benefits of such collaborations when she reflected back on her experiences as a practitioner,

> when I was at [ ] I was so desperate to get my hands on some peer reviewed journal articles from these brilliant academics that could help with the day to day problems I was having. I would find these journal articles about [ ] but it was a whole different language and they weren't speaking to the real day problems I was facing as a practitioner and I was very frustrated that there was this huge disconnect between the literature and practice.

The chair of Eleanor's dissertation committee was directly involved in expanding the university/community partnership and sent her to a few meetings to take notes while she was out of town. These elements all came together and influenced Eleanor's later commitment to community-engaged scholarship. While a self-described technocrat where she was the "removed researcher" and "the idea of engaging with people on the ground and co-creating knowledge with them is something that came much later and was not part of my doctoral studies at all."

As a researcher now heavily committed to community-engaged research, Eleanor believes that community-engaged scholarship starts when the

> researcher values action research, values knowledge that's generated at least from the community, and ideally with the community. So it's the idea, metaphorically or visually, of the researcher not crunching data for a regression analysis in their office and spitting out an R squared but really rolling up their sleeves, going out

> in the world, engaging in problems that are happening in real time, and valuing the efforts that practitioners are making to solve those problems and recognizing that the knowledge those practitioners pose is of value and possibly at least as equally valuable as other forms of knowledge, if not more powerful.

Eleanor's vision of community-engaged scholarship is realized when ways of creating knowledge reflect different points of view. She believes in "a larger diverse dynamic network of learning" that include "teenagers, undergraduates, doctoral students, faculty, staff, all sorts of community members" and that this is "one of the more powerful ways in my experience of formulating and testing new theories and perhaps more importantly, refining practice and making real change in the world."

Eleanor's philosophy of learning and knowing impacts her research and service, yet is primarily opperationalized in the way she teaches.

> The teaching is a really powerful vehicle for realizing that philosophy. For example, there is a class that I teach every spring and through that class the [people in the community] know at least a dozen students from [ institution] are going to be deeply engaged in a particular issues for a fifteen week period and they look forward to that added capacity and that partnership and those interactions. And the students on this end, because we have been doing it for seven years and we aim to build on the work from the year before, the student's perceive it as a unique learning opportunity. They know that it's not he first time I'm walking into this community…it's an opportunity to jump into this pretty powerful relationship.

Eleanor tries to recruit "a wide range of different students involved in the class, from community organizers to the high tech folks…who have never hung out in a community before." Eleanor also plays "around a lot with the notion of space and how we can just break away from the traditional notions" of where teaching and learning can happen by taking "it right out of the classroom [and into] the community." Eleanor

consciously removes herself from the traditional faculty role of expert and facilitates a collaborative and mutual learning exchange for all involved.

Eleanor's community-engaged work and her experiences of the academy's response to her work do not align. She experiences dissonance in terms of her experiences as a female faculty member in a male dominated department, and as a tenure track faculty member who carries out an engaged scholarly agenda in a research intensive institution. Eleanor immediately conveys this dissonance in her response when asked what being a woman is like for her.

> There's a lot of ways to answer that question. The first thing that comes to mind for me is what it's like to be a woman at Richardson University. That's a really particular situation to be in. As a woman, the ratio of faculty here is like one in eleven faculty are women. I think there are a lot of things that go along with that. So what's it like to be a female tenure track faculty member…and what's that like in a department like mine?

The significance of her institutional context is further explained by the age of the department—more than fifty years. In all these years "we still had not had a woman come in as an assistant professor and go through ranks and earn tenure. It had never happened. Fortunately, it has since happened…So being a woman in that particular context has a whole set of challenges associated with it."

> I think there's a whole set of assumptions that go along with being a woman so that you have to be mindful that there's the expectation. One of the things that really drives me nuts especially around here, is that you hear it so casually from students, they'll say things like "well you know so and so and such and such I know they're really busy" and they're men, "but you know you can probably find time…" there's this expectation I think for women in, particularly in a place like [this] that they'll find the time to do it all, or that their time perhaps isn't as valuable as a man's time. And that if the woman has to choose between the kinds of things like writing a peer review journal article to get tenure or meeting with a student to help them select their classes, that a woman would be more willing to

> be the one to make the sacrifice of her of what she needs to do to build her career to help someone on a more personal level. So I think it's just the sub text that runs through a lot of different environments [here]. It gets reinforced over and over by a lot of different people…it's a problem…it's just this whole thing. If you are on a committee the expectation is that the woman will take the notes or the minutes or do the heavy lifting if there's a report that needs to get written, but that some of those tasks are just too menial or they're not important enough for one of the guys to do.

Yet surviving in male dominated, sexist environments was nothing new to her, as Eleanor had worked in male dominated environments before. But her early experiences in the academy really surprised her,

> I wasn't a stranger to these kinds of things and plus growing up being told an education wasn't for a woman, all of those things [were not] anything new or foreign to me, but I didn't expect it here. I mean these were highly educated people and yet I had just landed squarely within a cult, a very male dominated culture…it was just a mess.

Eleanor's use of the word cult to describe the culture of her department conveys a vivid sense of her experience of her environment. This word also conveys, for me, a sense of contradiction; a public facade versus a private reality, and unwritten and changing rules. The experiences Eleanor shares convey a strong sense of an academic culture that reflects contradiction, a public facade and a very different private reality of changing rules and rhetoric. The word cult, again for me, brings up a feeling about a place or people that is felt rather than stated or in any other ways outwardly apparent. This sense or feeling is often our only evidence of what we experience. In Eleanor's case, as we will see, her tenure process, or lack of process, was never fully articulated or explained, but there was a clear sense for Eleanor that practice was not following policy. Eleanor describes the culture of her department as one where

> there's what we say and then there's what we do. So what we say is that we value participation and we value transparency, we value equity and that's said in a lot of different ways. It's said aloud in meetings. It's said on course syllabi. It's said at orientation with new students. It's said at open houses when we're trying to recruit new students. It's said on the website, in the brochures, and it's said everywhere…can't turn the corner without seeing those words about the place. I'm of the opinion, and I'm not alone, that this isn't necessarily our practice as a community. There are some people in the community that do practice these beliefs and aspirations, but as far as the overall governance of the department (which you know is run by the tenured faculty who've long been here). I don't know what it's like to work with someone for forty years but…you know a lot of decisions get made behind closed doors, without any explanations. So that the transparency piece is not something that is realized…committees are organized, broken off and separated out, so that tenured committees are making decisions behind closed doors and then these other committees with non-tenured folks [are] doing a lot of the heavy lifting and a lot of the dirty work, meaning the tedious, time consuming work that needs to get done. So that speaks to the equity issue a bit…and I know from seeing the budget that there's some serious equity issues when it comes to pay, particularly with regard to gender. So it is very discouraging. Use that quote!

The level of emotion begins to rise in the interview as Eleanor gives voice to the unspoken. The complexity of this cultural landscape—the personal and the political, the known and unknown, the said and unspoken, the rhetoric and reality—is disorienting. "It's hard to tell how much of it is gender and to separate out all the different factors." The tenure review process that Eleanor is in the midst of is very specific to the institution and in itself is a complicated process. In her second year, a tenure track faculty member goes up for an internal review and upon successful passing of this review is given the green light to proceed on the tenure track. At this point Eleanor received criticism of her then quantitatively focused research. This research was "rigorous quantitatively and… mechanically good…[and] got published [as] peer reviewed articles…but it isn't clear what your passion is, it isn't clear who you are…a lot of ambiguous feedback that I couldn't really figure out. But it was overwhelmingly pointed at how what I had done

was not sufficient." Eleanor acted on the feedback and launched a community partnership. She intentionally kept the project small and produced related scholarly articles but "hated every minute of it."

> I just couldn't stand it, maybe that is what they saw...it was a little turning point where I thought to myself, I'm not finding the joy in what I'm doing and it does not sound like it is valued or going to be rewarded so why don't I start doing what I love and at least if it is not valued or rewarded I will be doing what I love. So I started getting a lot more involved in this partnership and instead of only having a class that met once a year and integrating a partnership into my teaching, I started to integrate it into my research and into my service and just let it spread out across all of my work.

Four years and a national award winning University Community Partnership later, Eleanor had accomplished much through her community-engaged scholarship and her decision to do what she loved. She connected the resources of a highly recognized institution of higher education, and the nation's top university students, with a local community for the purpose of community revitalization and redevelopment. She had the same students go back semester after semester or mentor other students to fill their role when they moved on. There was a synergy and continuity to the partnership that neither this institution nor the community had experienced before. The accomplishments for individual students and residents, for the institution and the community-based organizations surpass the duration of any academic calendar and the impact on the positive development of the community is wide and far reaching.

Stepping out of Eleanor's impact on the community and back into her experience in the academy she is now facing the next stage of her promotion—promotion to associate professor without tenure, "it's a special little step that we have here that happens in year six." This promotion to associate profession 'without tenure' is an

external review process "that is really identical to tenure [review]." So for the second time Eleanor goes up for review, this time with an external component and for the second time she is promoted.

Still not fully trusting the cult of the academy, Eleanor informally talks to faculty, colleagues, "this one and that one here and there and everywhere for a couple of months just to get feedback about what I should do over the next year and a half with my work with regard to my prospects for tenure, knowing that would be the next step." Again, the feedback she received was discouraging.

> So again it was a mixed message—there's a unanimous vote yet there was a discussion [outside the process]…And this story was told to me from a variety of perspectives. I was doing my own research…so hearing from one friend after the other, one colleague after the other that we all decided to vote unanimously, "that was important for us to do, but most of us have grave concerns about your ability to achieve tenure and about your work."..So this very mixed message. So I took copious notes and then I would compare them and sometimes there was a pattern and sometimes there wasn't and it was hard to make sense of it all.

The rationale behind whether or not Eleanor would achieve tenure and meet the seemingly illusive requirements of her department, remained in question. She had the peer reviewed publications, she brought in "enormous" grants and surpassed these in matching funds, she earned numerous awards, she defined herself as a scholar—who she was, her passions—in terms of what they previously asked of her and yet the ever moving criteria for promotion and tenure continued to elude her. "Some faculty would say if you don't have a sole authored book you'll never get tenure. Other people were saying, it's not about the book. Forget the book, it has nothing to do with the book, what you need to do is get a couple of awards for this work. It was just a mixed bag of advice. So again, I just continued "to do what I love and continued to work toward tenure."

> Since the day I started, I knew that my tenure package was due in November 2009 and in January 2009 we hired a new Chair…I had my first meeting with her in February…she started pressing me about submitting. She asked me to submit my tenure package in three weeks. She said I need [your] tenure materials and I need them before April. I [said] wow, wait a minute, I knew I was going to need to put this package together, I had emails and memos and conversation and notes for years that talked about November 2009 and in the middle of reviewing applications for admission and teaching two classes three weeks is not really enough time for me to put this package together. Can we talk about this? She [said] no, I want your materials…[I told her] I wouldn't be able to, there is a really important paper that I'm working on that I want to have in the package and it is not done, there is some really practical things. I thought I had the summer to get things done for this package. So I just said no, and we continued to have a series of unpleasant conversations about my tenure case. And she wanted to take tenure off the table entirely. She wanted me, urged me, to consider a different [non tenured] track.

Eleanor's tenure rollercoaster continued. She knew from the beginning that tenure was difficult to earn in her department. There were eight people who did not earn tenure before Eleanor joined the department. She talked to them all about their experience in "covert ways" during her first year. "The place had a miserable, miserable reputation for never tenuring anyone…particularly giving women a really difficult time in general." Eleanor also watched eight others successfully earn tenure since she arrived. She has their CVs and is familiar with their tenure packages. "I know what they do and I know that my work is better than some of them and not as good as others, it depends on how you look at it, but it is not apples and oranges."

> But then I was getting this really strong signal 'we don't want you to go up for tenure'. And it was being presented to me, oh I get emotional, by one of my dear friends [pause] he said, 'so you're really gonna stick it to everybody by going up for tenure'. [Through tears Eleanor continued] It was just like, I've been working for this for 14 years of my life and I'm not trying to stick it to anybody. I just want to go through the process of putting materials together and having people evaluate them and make a decision. But it was, and you know maybe, I don't know if it is a gender thing, but it's almost like he's trying to appeal to my sense

> of comradery and my sense of personal connection to people here and he trying to let me know its really your problem for you to go up for tenure. Its creating a problem among us and you could really do us a favor if you would stop pushing the issue and just quietly go this other avenue, because it is really difficult for us. And that was really hard [to hear], really hard…

So Eleanor's colleagues wanted her to quit the process and her Chair just wanted to stop the process completely and continued to tell Eleanor "look your case just isn't going, we're not even going to lie to you, going for tenure." The Chair told her that the reason for not sending her package out was that Dean did not think she would get good external letters. Yet Eleanor got "off the charts" external letters the last time her work faced external review. Eleanor remained determined.

> So I kept pushing to send my case out and the Chair kept saying "no, the Dean doesn't want to send it out"…This is insane…I went to the Dean…You can see what I have been doing for the last 15 years, can I just go through this process? And I told her [that] I just want the opportunity…I just want the package to go out. I want my colleagues to have a discussion about my work and I want a chance to go through the process…So she put together a committee of four tenured faculty members...to review my work. A pre-tenure review committee, [it is the] first time ever because I asked the question over and over again until I finally got an answer which was there is no precedent, this is the first time it has been done, they put together a pre-tenure review committee that looked at my package. [The committee] started to make a strong argument to the Chair and the Dean that my package should go out. And the Chair said, "I want to impose a particular framework on the case materials. I want you to take everything out that she's done or initiated before the last promotion." So they only looked at the materials that I had generated since my promotion. So within a 14 month period basically and the committee said, well based on the framework that we have, the material that were generated in the 14 month period, would not be sufficient to warrant tenure. So given the framework that we were given, we can't recommend that this is a case that would survive the tenure process or that it would get good letters. So I met with the Chair…she said your case is not going out this year, it's not going out next year. Your materials will not leave this institution and go out to external reviewers and I said, "is this just more shit for my head, or do I get something in writing?"…It's just that it had been eight or nine months of how about [non-tenure track professor]? How about an internal review committee? But never anything…the committee that reviewed my materials never wrote me a

> letter and said you know this work is strong for these reasons or this work is insufficient for these reasons. There's just never been anything tangible. There's just been a lot of conversations by a lot of people, very indirect sort of phrases and ideas. So that's pretty much where it stands and that was a couple of weeks ago.

The real sense of the elusiveness of the departmental culture is captured when Eleanor shares her experience having lunch with one of the senior faculty.

> It must have been two weeks after my promotion was official, I was having lunch with [a colleague]…this guy that had been around for 40 years…the ones that really run the place…[he said] "we could make a case for Professor of [non-tenure track] and I remember the analogy, Technicolor, I think was the word they described and it would just go flying through…So they started talking just about what a great idea it would be fore me to become a Professor of [non-tenure track] and it sounds like Japanese to me…What are you talking about? Then the second, then the third lunch, when I heard it for the third time [I thought] something is going on here. Someone is trying to tell me something, but again not very directly, very much below the radar. So there is this sense that you are valued, you are a great teacher, you do work we value, we want you to stay here, but we don't want to have a fight about someone that does the kind of work that you do….It would just be better to keep you and go another way.

When I probed Eleanor to think why she might be having this experience in a department that supports advocacy and community work, with colleagues that like her, she reflected of the complexity of her situation. She believes that her experience is the result of the deep and embedded culture and practice of the department.

> I don't think about getting tenure as much as I think about my case, the kinds of materials that I have which are very much aligned with the scholarship of engagement. [So] how do people respond to that kind of a case? Because I sense that it is not personal, in that I think people generally like, love me, but there is something mechanically or politically. I think it's political…and I think it is because they love me it's a problem because if the people that didn't respect this kind of work did not like me [then] it would be easier, right? So I think the problem is that it is about the work and not about [me]…I think it goes back decades because this department in many ways founded the notion of [discipline] advocacy and the idea of scholar advocate/activist. But that same group for some reason is not willing to fight for it. I think that maybe before me some battles

> have been won on the front of Professors of [non-tenure track] and that is how they decide to resolve this kind of work. So my friends are saying "this is the road we have established and it's been a long road. We've established it. Go that road. That's the one, we paved it for you. It's there for you. Why are you being so difficult?" And I [feel] that is like a second class citizen, I get a five year contract and my salary gets cut in half. How is that the same thing? I'm not taking it. Just tell me to leave. And they are just like "don't stick it to us. You are really making it difficult. Why would you do this to your friends?" So its complicated.

It has been three months since this conversation took place. I recently checked in with Eleanor and she told me that when the senior faculty in her department learned that the Chair was not sending the case out for external review they advocated for Eleanor, revisited departmental policy, and her case will go out for review next year. Eleanor's warrior self is prevailing, for now anyway.

*Fight or Fit In? – Susan*

Susan, as a recently tenured associate professor at a doctoral granting university, has worked full time in the academy for 9 years. During graduate school, Susan worked in the community as an outreach worker in an urban, minority neighborhood. Susan continues "nurturing the cultural community development" of this same community to date. Susan's path into and now through the academy as a community-engaged scholar and activist has been a winding one, where she has had to make many decisions about her direction and how she would navigate the terrain of higher education. This began in graduate school. Susan faced what she calls, the "first real lesson, not the one in the books, but the first real lesson" where she had to make a difficult decision, would she join her students in a protest where "we were talking about these revolutionary ideals…in my

class" or standby and not support their cause. Susan said how she "couldn't leave them alone because [she] was teaching these things." So she took a stand with her students and lost her graduate assistantship and left her doctoral program. This captures the sense of resistance that permeates Susan's drive in the academy to have the community recognized as equal.

Guided by her internal need for recognition and validation of the many centers of knowledge production, Susan continues to resist the norms in the academy as she works to establish equal partnerships with the community where community is the center and "research is a collaborative process" where *all* are "working on the research as co-researchers, as co-beneficiaries, as co-creators" where "research [is a] many centered knowledge production process." This approach to her work begs the question "what this [approach] means for the tenure process?" Like other women faculty in this study, Susan does not quite feel at home in the academy. She talks about being "in that in between space...between the academics and the community" and how she continues to develop her own thoughts about "what it means to be living and working in this space…not at the center but in the margins."

Susan's 'resistance' has changed form during her years in the academy. During her 4th year review Susan made explicit statements about the nature of her work and its guiding values and principles. She thought that writing a reflective statement rather than merely presenting "a parade of publications and projects" would be her way of "influencing the institutional culture." She was advised to change her statement but Susan "refused to change." She conveyed that she did this out of a sense of "anger" that

"it was not right" and not "why I came here." Susan "refused to compromise" for she felt a "strong need that [my] voice needed to be on the record."

Susan sees this form of resistance as using force over power, where she "pushed back with force." For her tenure review, Susan's approach changed form, she "wanted to get in and…wanted to make it as trouble free as possible." She published "a lot in those couple of years" "in order to get in, or fit in—maybe that's a more powerful way of saying that." It became critical for Susan to "fit-in" and to do this she had to make a "tactical move." She noted how she

> is becoming more aware of how power is distributed in higher education, in [this] institution, and in the field in general…and what gets rewarded…what is viewed as vital work and what is not.

Susan feels that she has learned the language of the academy as she has come "to terms with what the academic structure and culture really is" and with this newfound confidence in her understanding of academic culture is finding ways to center her community centered scholarship within the academic environment. Although Susan is not yet a full professor, as a newly tenured professor, she is already looking for ways to mentor other scholars and bring the work of the margins more into the center of academic culture.

*A Means to a Bigger End – Karen*

Karen is a full professor who has worked in the academy for more than thirty years. Karen has spent much of those three decades as a Humanities faculty member for

the same teaching focused college. As a self reported activist, Karen's community-based work is her priority where as she states

> I use the tools of my trade and my research to accomplish social justice ends and community ends…the priority for me is the community, is the social justice, and the academic…[is] a means to an end…to teach students how to do it as activism and as scholarship.

Karen articulates "a feminist orientation to knowledge" where "many routes to knowing" are validated and where positive social change and improvement of people's lives are the desired outcome. In her national and international work she is "driven by the quest for social justice. The feminist influences in her work lead her to take a "conscious political position" on issues where this choice then leads to "a way of thinking, a way of living, a way of teaching [that] shapes knowledge production and views [and] research." With this, Karen "aligns" herself with others to create "solidarity networks" that work collectively for social change.

Karen resisted traditional academic norms when presenting herself for promotion through tenure. Her value system required her to be honest with others about her personal intellectual framework, her own views on issues, and how her values shaped her worldview. While she faced questions of whether her feminist view and approach was legitimate, Karen remained steadfast and successfully navigated her institution's tenure process. She describes how she needed to learn how to talk about her work "in very academic…intellectually framed ways", where she is "very vocal about [her] publications in ways that she was not previously. Karen goes further to say how she is "not embarrassed about her expertise" but has learned to

> show more of [her] work, because it began and still remains largely invisible. It's not like getting an NSF grant and running labs…when you're working at organizing a [community] center, it remains off the path somehow of academia. So I…always have to frame it and…put it into academic context.

When reflecting on her approach to her work pre-tenure to now, Karen describes how then she "had a much more combative tone" whereas now she points to "the stewardship role" that she plays in her department and across her campus.

While critical of the academy's propensity for self-absorption, Karen has taken leadership on her campus related to community-engagement, through advocating to establish institutional infrastructure to sustain and grow the work of community-engagement through establishing an office on campus to do this work. In her mentoring role, she cautions junior faculty community-engaged scholars that the institution still sees community-based teaching, research and service as separate and how this needs to be discussed in light of tenure expectations. In her role as department chair and her experience and years on campus, she mentors junior faculty in her department and those in other departments. Karen's expectations of the academy are high,

> the mission of all our higher ed institutions is much grander than publications or preservation of disciplinary knowledge…Creating citizens who care, people who will actually think and who help build community…is the priority and should be a priority of higher ed. It's about social justice and democracy building…

*Do More and Do It Better…It's the Same Everywhere – Jennifer*

Jennifer entered the academy, twenty two years ago, via her role in the workplace when her supervisor encouraged her to go to college. As the first in her family to seek, and later attain, a college degree, Jennifer faced all the challenges a first generation

college student might face. Yet the challenge that Jennifer gave voice to most was her experience of alienation from her family of origin through her pursuit of a formal, higher education. This is conveyed when Jennifer compares her experience to that of her brother's who took a more traditional path into the military.

> So the family thought I was just trying to show him up, so I always had the impression from my family that "you're female and you should know better than to do this", like I wasn't holding up my end of the family bargain.

Jennifer experienced this disconnection from her family by entering the academy, first as a student and later as a faculty member, only to experience a similar sense of isolation in a predominantly male oriented discipline as one of a few female scholars. Jennifer did not intend on a career in academia, she always intended on returning to her former career. It was this connection to the practical world of the workplace that grounded her teaching and scholarship in the lived experiences of people in communities and in organizations. When her graduate student colleagues set up virtual groups to research, Jennifer applied the theory of the academy to real groups in organization, thus helping real people work on and address real problems. While this approach was discouraged,

> when I came with a practical and applied background they were trying to take it out of me, but I'm pretty strong headed and they didn't get it out of me…now they are really proud of the work I've done in community and the practical recommendations and considerations that I can give back to people who have to work [in this area] for a living.

For Jennifer the questions need to start in the community, and be driven by the community, "I don't think my job is to make them dependent upon me, but my job is to

help them." Jennifer is clear that she can't come into the community as the "expert" with a "positivist approach and tell them here's what you need", rather Jennifer views meaning as co-constructed where she negotiates with the community

> working more from a shared meaning…with a really honest and open desire to learn as much from them as they are learning from [me]. And that way the knowledge is co-created and co-constructed.

Jennifer has worked at five different institutions of higher education and currently serves as a full professor in a research intensive university. She notes similarities in her experiences at all of the places she has worked.

> I've been at five universities and it's the same everywhere…We're women…so I'm the one who teaches…hosts…there are extra duties…I think women still have to do more and do it better.

Jennifer's work may not be overtly political or radical in nature, but her unconventional, and I would add relational, approach to grounding her work in the real problems of real people and arriving at solutions collaboratively goes against the very traditional, theoretical, abstract, and male dominated nature of her discipline. Jennifer sees clear gendered expectations of faculty work where women have to do more,

> publish more, certainly. We're supposed to be better teachers…I think there is an expectation of service [and] that they expect women to do different kinds of service and more service and there is a different reward system for it.

Jennifer personally experienced this different reward system when she came up for tenure. She received wonderful letters from her students, but she feels that these letters came back to "bite" her. Her department was all male, and they hadn't promoted a

woman in years. Jennifer believes that her getting such wonderful letters took away from the committee's "view of themselves", she saw herself as interrupting something.

> They could not have denied me tenure, just given what was on the record, so I always felt pretty secure. But I have to say they had my portfolio reviewed by one of their friends who never finished his Ph.D. I'm going up for full professor at a [research] institution and the committee chose to send it to one of their friends—who had never finished his degree. That was a slap in the face.

Jennifer, now in a senior role within her institution, works actively against the sexism she experienced as she, like other women in this study, actively mentors junior women faculty.

*It's a train that's moving and she's not willing to stop… – Shanna*

Shanna knew she would go to college, "both my parents are first generation college students…so education was really important to both sides of the family", she just did not know for what. She was good at science related subjects, so she was encouraged in that direction. She chose her undergraduate college because it has the one of the top programs in the country for her major. She chose her major "because it was the one that most closely connected with people and the environment and it was the one that I could really see how to use the principles of [my area of study] to serve people." Shanna's undergraduate experience was not easy "I was the only woman in my class, it was not always easy." One of her vivid memories is being told by a professor when she sought help from him "that it was scientifically proven that men had superior special abilities and did I really want to be in this [program]?" Shanna experienced her father—a first generation college student—become a professor so "I decided about mid way through my

undergraduate career that was something that I wanted to try to do so I went on and got a Ph.D." Shanna's path through graduate school "was not a straight shot." She started at one institution and then returned to where she received her undergraduate degree and received her doctorate from there. At a student, then scholar, of the sciences Shanna always knew that her studies needed to connect with real people.

> I have always been driven by that sense of purpose and I wasn't sure if [my field] was going to be a good fit for me because it seemed like a lot of it was very removed from people.

The tension between Shanna's choice of field and her need to work with people on issues of importance to them crystallized when she "almost changed major because even though the topic was great, [many] times it was difficult to see where the things that I was learning could be used to serve society." When I probed where this drive to help others came from, Shanna hesitated yet attributed it to her background growing up,

> my parents [had an] explorer spirit…[and] without talking about theories of social justice they were very committed to those [values]…[I] was always encouraged by both of my parents to try to make sure that things are more fair.

Where her parents encouraged a sense of working for the benefits of others, her graduate school experience "discouraged" it. Her focus was to be in the lab. When she suggested a minor in an applied area her advisor refused saying "it's not technical enough." So as far as Shanna is concerned graduate school did not nurture her sense of community engagement.

> So, I would say absolutely not. Graduate school was all about research, at least both experiences I had. Anything else was a nice add on but not really germane to learning your lab skills, learning your research skills, or executing experiments and writing papers.

So how does a "scientist" who is corralled into a certain *way of doing* her research, and who is prevented from any opportunity to make her work more relevant and applied, come out as a nationally recognized community-engaged scholar? There may be a number of insights into why, one of the surprising ones discovered through our conversation was Shanna's response to my probing question—which I had not asked before this interview—did you take any classes or trainings on teaching and learning to prepare you [as a faculty member]? I probed with this question because Shanna's experiences to date presented as so antithetical to community engagement that I became so curious about how she made the transition. Yes, she had this desire when she entered academia as a student—but many of us might and never realize it because our disciplines or other experiences within the academy turn us away from engagement.

I became curious about Shanna's motivation and ability to forge ahead and carve a career as a nationally respected educator and renowned "community-engaged scholar"? I expected Shanna's response to my question about whether or not she took a teaching and learning professional development seminar to be no and was surprised that she had. "I did and it was the smartest thing I ever did. That is the reason I got my job." This experience was pivotal for Shanna. She learned effective pedagogical methods and had the opportunity to become a teaching assistant with a new assistant professor. Shanna's professional relationship with the faculty member she assisted continues to this day.

Shanna's feelings about professional development on issues of teaching and learning are strong, "everyone should take at least one class in teaching and learning…I

think maybe any faculty member should have a Master's in teaching if they are going to teach."

Shanna's philosophy of teaching and learning is grounded in her belief that "everyone has a lot of information and a lot of wisdom and it is very important to listen and learn from everyone. [This is] something I really try to instill in my students. Students are taught [in this field] that the client does not really know what they are talking about. They really just know what they want and that is going to change *all* the time." But Shanna is trying to turn this around in her field. She realizes that people might change their minds and that this can be challenging as you try to gather information to complete a project. Shanna is working with her students on the premise that you "have to honor a person." So she is trying to get her students to think about "community partners instead of clients, and trying to get them to connect with community. And to do this successfully, you have to check your ego at the door." This is the case particularly when working with diverse populations. You have to have the [community partner's] ideas incorporated as these are "very different than the ideas" you would get from someone who does not fully represent the community partner. Shanna believes that

> everyone knows [and] has something to contribute and it is an art…to try to pull all that information together, all of those ways of knowing together and to try to translate something that honors those ways of knowing.

In thinking about community-engaged scholarship, Shanna tries not to think of herself as a faculty member who is coming from higher education. Rather she envisions "a coalition, a team, a group of people who represent different areas and interests of the

community…a group of citizens with each of us bringing a unique skill set to the table, trying to work together to address a critical community issue." Shanna separates out the scholarship component of community-engaged scholarship as she tends to

> be a lot more loose about what I would term scholarship, because I think scholarship depends on who you are speaking with. Inside the Ivory Gates, I think with scholarship they are looking at specific parts of scholarship for example, books, papers, etc. But again I would really consider a [designed community space] a product of scholarship because it is the [user's] knowledge and ways of knowing and ways of [using the space] and the members of the community in addition to us [academics] that we are all working together to try to address a critical community issue in a specific way.

Shanna is motivated toward engaged scholarship when she looks around her community and sees the lack of amenities for different groups. Shanna notes how access to certain services is a right not a privilege and the subsequent inequities that exist when for example private schools, and in turn their students, have access to services and amenities that public schools and their students do not.

Shanna's reaction to the question on what being a woman means to her, like some women in the study, gave her cause to pause "I don't know how to answer…I can tell you it is deeply a part of my identity." Yet she found a way to answer. And her way echoed many of the other conversations and the challenging experiences women face in the academy.

> I can tell you, that as a woman in a male dominated field—and it is a lot less male dominated now that when I started—I have always been proud of being a woman. But I realized as an undergrad to an extent it [being a woman] was a liability with respect a lot to my professors who thought I did not belong in the classroom or [that] I wasn't as smart. I always had to prove myself. In other words, respect was typically accorded to every student in the classroom when they walked in the door, except women and except minorities. Essentially, you had to prove it before it was extended to you.

These experiences negatively impacted Shanna's sense of self-confidence through her undergraduate studies, her graduate studies and even into her early years as a faculty member. Shanna's experience mirrors other narratives in this study where female scholars are led to feel, even come to believe that they are 'less than' and are not welcome in the academy as it exists as an exclusionary, male dominated institution. Thankfully, Shanna's feeling of insecurity did not dominate her existence in the academy. She recalls that it took her probably two or three years to gain confidence. This correlates with her contention that "there's a real professional socialization that takes about three years to learn the system and how to navigate it."

As a new assistant professor, Shanna was hired into a department in the midst of a curricular transformation. The department had committed to retooling to become more progressive and current. She, along with another woman, was hired into a department of "pretty senior male faculty." Even still

> they had made a commitment to being progressive and doing something new, but all of a sudden they had two assistant professors that they want to make sure succeed and they are not sure how to do it because they are women…There was a real paternal attitude.

Paternalistic or not, the senior faculty attempted to find ways to support the junior faculty. Unfortunately the mentoring program they initiated did not work, for Shanna found herself upsetting one faculty member because she did not choose him as her mentor. The program was disbanded.

Shanna is another of the women in the study with two research paths—a "traditional research path plus a teaching research path." She told her then Chair that she would really like to do some teaching research "and he was very supportive…I was very encouraged and nurtured for the first four years of my career, until he left. Then it wasn't discouraged…in fact it continued to be supported. It is just that the next Chair was really more of a manager than a leader…he turned out to be one of my greatest allies."

Even with the support of the Chair, who was interim at the time, Shanna's tenure review failed the department level review. "The promotion and tenure committee voted against me…I had zero votes for, 2 votes against and one person abstaining." Shanna recounted what she thought happened even though she had "15 refereed journal articles, my college [said] if you have 10 you should be safe. 3 of them were on teaching research, 12 were on traditional research. I had 1.5 [projects] completed at that point…I mean all you had to do was count…if promotion and tenure is bean counting, which to an extent it is, I had the numbers."

> I think essentially what happened was that the woman who was a year ahead of me had trouble with promotion and tenure, we were wonderful friends, we collaborated a little bit, and we supported each other, but once I started getting recognition—essentially for doing service-learning—I think she just really got disgusted somehow and so she really led the charge against me going up for promotion and tenure. They wrote in their faculty report that my case was going to be a test for whether the University really valued service-learning and scholarship. And because they said that my quote, un-quote traditional research did not stack up.

Shanna believes that "at a critical point in my career it was the support of other women faculty, senior faculty not in my department, but throughout the University that really helped get me through. That, plus the support of a critical man in a critical spot

[my Chair]." Shanna fought her way through the tenure process, believing in the legitimacy of her scholarship. She sought mentorship from other women in her University, "mentoring from female faculty in women's and gender studies." Some cautioned her noting that "you need to be really careful with how you frame the work that you are doing." While Shanna's case did not pass her department's vote, she had the chance to respond in writing to their report. "I probably had the best, the most well crafted piece of writing I have ever done in my life because I literally had six English professors, all women, looking at it and offering me suggestions…without sounding defensive, making sure I am fitting in the mission." The support of these women faculty was enhanced by the support of her Chair and her Dean. "I had full support of the Chair. I think he was acting at that point as the interim Chair…so I made it, even with the negative vote in the department because every single vote after that [favored my case]." Her Dean showed her the write up that he planned to submit with her tenure packet and asked Shanna to contribute to make it stronger. And "I provided him with a lot of justification to make a stronger case." Shanna calls this a "double edged sword" where you do "community engagement, you get a lot of public recognition, you develop your relationships with your administrators who wind up saving you in the end when the faculty cuts you because you are doing community engagement."

Shanna believes that gender was significant for her tenure process, "I think gender was significant. I think being a lesbian was significant, not for the other woman, but for another guy on the faculty who voted." Shanna thinks he "had an issue" with her sexual orientation. There was nothing explicit "you can kind of get a sense when someone just

does not approve. He just did not approve." In getting through this time, Shanna felt very strongly that she needed to remain "upbeat and positive" and regardless of how down she felt that "going into work every day with my chin up was an extremely important part of getting through that." Shanna portrayed a public sense of strength and being okay but the pain was there, in private yes, but it was there. Her public portrayal of strength "didn't mean that I didn't go home and cry, because I did." But it was so important for Shanna to be strong, "in a sense [be] a rock" and let "them know that you think what you think and you are entitled to think that, but I am not going to lay down for that."

Shanna's recounting of her experience, points to the personal as well as the politics involved in promotion and tenure. It was clear she had met the requirements for promotion and tenure, yet institutional policy was usurped by individual personalities and agendas. Fortunately, in this case, policy prevailed over practice for Shanna. This is not the case for her Chair who supported her. "He went to try for the full Chair job about a year later when they opened the position back up. He was not picked by the faculty. I think he lost his chance because he supported me." This points to the sacrifice some make to support others in their community-engaged scholarship. The work is not just a risk for the one carrying it out, but also a risk for their supporters.

The risk for the scholar can be reduced with progression through the faculty ranks. Shanna continued to claim her identity as a community-engaged scholar as an associate professor.

> I tried really hard not to highlight my community engagement going from assistant to associate because I did not think my department really would understand it, so I really focused a lot more on the traditional [research]. When I went up for full, I was absolutely unapologetic about it. I mean I have a bigger

> reputation in [engaged research] than I do in traditional research and it is a huge impact in terms of what I do, so it figured prominently in my write ups. I tell you one thing I was nervous about was finding external evaluators in my field that I thought would understand.

This sense of the unapologetic is crystallized when others within the institution tried to re-direct her and Shanna stayed her path. Her third Chair, the one she has today

> initially tried to get me to stop doing any kind of service-learning, any kind of community-engaged work and I refused which I could as an associate professor. We actually got off to a really rocky start. But I guess we both prevailed. He realized that this [community engagement] was good for PR if nothing else, and I think at the end of the day he is a pragmatist and realized okay well it's a train that's moving and she's not willing to stop and at least it brings us some good press.

He not only allowed the train to keep moving he "started being supportive." This support was solidified when he called her to a meeting a few years before Shanna went up for promotion to full professor. He said, "You know, you are doing this traditional [research] and you are doing this teaching [research] and there has never been officially a teaching research portion of your job description. I want to change your job description so that when you go up for full and external evaluators are looking at your records they are going to see that teaching research is officially part of your position"…He would count that [community-engaged scholarship] under teaching research where there had never been a spot for it before. Going up for full, I sailed, it was a unanimous vote, positive the whole way, I had no trouble."

As a full professor and now one of the most senior faculty members in her department and one who's career is defined by community engaged scholarship, Shanna influences her institution on the departmental and the institutional levels. "I can't even

believe the power I sometimes have when we are in a faculty meeting and the Chair says something and everyone is looking at me afterwards." At the departmental level, Shanna is less concerned with nurturing other engaged scholars as much as nurturing a supportive and respectful climate "that values every voice in the department." She has actively mentored junior faculty members successfully through the tenure process. It is at the institutional level where Shanna makes the most contributions in terms of community engagement.

> I worked with the administration on promotion and tenure with civic engagement. I've been a member of the service-learning advisory council as long as it has been in existence. I worked closely with the Center for Community-Engagement…and I am on a committee appointed by the Provost because the university is getting ready to take community engagement as its signature issues for its next flagship agenda, so I am on a committee with mostly deans to try to figure [this] out…I think there is just a lot more at the institution and college level [on community engagement] than specifically in my department.

Learning how to navigate the system is something Shanna feels that she has a pretty intimate knowledge of. Shanna believes that there is still a lot of negotiation to do with the institution in terms of community-engaged scholarship because the academy is does not value community-engaged scholarship, it values traditional research.

*Gender, Race, Social Justice – Motivates for My Community-Engaged Scholarship – Ruth*

Ruth has worked in the academy for more than 25 years. She has worked at her current Masters granting institution, in the Humanities, for the past 17 years and is currently a tenured associate professor. Ruth, like many of the women in this study,

expresses a whole sense of self where her personal commitments and values are intertwined with her professional endeavors

> I like to think that I live a seamless life, that my professional work in the academy reflects my personal commitment and engagement with social justice and human rights issues beyond the academy. [My discipline]…is the thread that links my teaching, mentoring, and research activities to my commitment to community development in [community] and concerns with critical global issues such as oppression and poverty. As a [practitioner] I test and apply theories of my discipline toward the solution of real life issues in the field. This experience in turn enriches and informs my teaching and my engagement with students and colleagues in my discipline and beyond.

Her commitment to social justice is born out of her family experiences where her father was a "strong believer in social justice" and an activist in his own time and social circumstances. Ruth claims that "social justice is very important to the work that [she] take[s] into the classroom." For Ruth, community development is the goal where the community is in the "driver's seat" setting the agenda and where "the work of social change…has to begin at the grassroots" for the work not to be "dead on arrival." Ruth recognizes the knowledge and expertise that already exists in the community for "the people we work with are experts in their own situation and are more able to tell us about their reality than we can ever understand on our own."

For Ruth there are three things that motivate her community-engaged scholarship—gender, race, and social justice.

> These are three pivotal points in my life…gender because I do believe in the…proverb that women are the center post of community…and the power dynamics that have women in positions of inferiority are important to understand…Race is another important fulcrum. People's experiences are shaped by gender in the U.S., by race, and social class. So I think these three elements are critical and the notion of social justice comes in because somehow the system is not fair to everyone.

While Ruth recognizes the inequities in the system, she does not permit these systemic faults to hold her back.

> I don't live my life as a woman who feels oppressed. I don't define myself that way. I'd rather define myself as someone who is trying to fulfill, trying to develop my talents…I expect my daughters to be the same. You know, there is so much power in being a woman that I don't have the need to victimize myself.

Ruth extends this same confidence to the people she works with in order to break down stereotypes, to build confidence and empower others to realize local and global social justice.

> Working in [the Caribbean] has a way of connecting us to the reality of survival in the face of extreme hardship and inequality. I use these experiences to challenge commonly held stereotypes that paint the poor as hapless victims of their own lack of initiative and vision. I prefer to re-frame the discussion by calling attention to the web of forces-from the local, to the nation and global that shapes the realities of those who live at the margins of the world economy.

Rather than taking a victim stance to lived experience, Ruth challenges herself and others to "examine structures of inequality" but not to let these structures prevent the realization of one's fullest potential. Ruth is one of the few women in this study who did not experience any difficulties related to her community-engaged work and the reward of that work through promotion and tenure.

*Gender Inequality is Just Something You Have to Deal With – Lucinda*

Lucinda is an assistant professor in the Humanities at a teaching focused college. She has worked in the academy for just over 4 years. Education was always encouraged

by her parents, not going was never an option. Her parents would tell her "you're definitely going to college." Lucinda discovered that she really liked academia once she was there. Working on a doctorate was something she wanted to do. It was during her Masters that Lucinda was exposed to working with people experiencing difficulties. "My interest in social justice began when I was a graduate student." Her experience helping people overcome adversity inspired her to change the topic of her dissertation. Lucinda's work shifted from a theoretical to a more "applied" focus. She was mentored by her dissertation advisor to design and conduct research that addressed a social problem in some way and to "assist the community that you are studying." While Lucinda experienced support for her engaged work in graduate school she did face some questions regarding her work having such a local focus. People questioned the global relevancy of her area of focus, "there was some push back against" the local focus of her work where people said "you really need to go global and you are really thinking small and you need to go a little bit beyond that." "So, addressing concerns in your local community I think, was a little bit frowned upon." But Lucinda knew that her work needed to make sense to her at the end of the day so she "just ignored his advice and did it anyway." For Lucinda, community-engaged scholarship means

> being concerned about your surroundings enough to want to make a difference…in terms of scholarship it's also got to be a part of your teaching…for me it's definitely for me to get involved with my local and regional communities, figure out what the pressing needs are where I can be of assistance in addressing those but also where I can be of assistance in training future scholars. So if my students are in tune to what's going on in their communities and they want to work there, want to address those issues then I think we can make a difference together as a collective, more than just me going out and doing it. It's also raising awareness among the campus community.

Lucinda wants to ensure that while her students, and her campus work pay attention to global issues that they continue to focus on the needs of the local community. "I agree with going global and I agree with having globalization be a concern and wanting to study other countries…but we cannot forget our own backyard either…there's a lot to be done right here and now."

Lucinda is happy that her institution "has provided opportunities for professional development that enhance my ability to conduct engaged teaching, research, and service activities." Specifically, Lucinda has accepted an administrative position along with her tenure track faculty line, where the position "reinforces the connection between sustainability, social justice, and community activism and incorporates both campus and regional partners." Lucinda's campus is particularly supportive of her engaged scholarship. She identified support from the president –"the administration has been supportive…the President formed the task force because of his concern with social justice." She also identified departmental support— "our department is really supportive. If they are not liking your progress they are going to tell you on the way, they're not going to wait until tenure and then give you the axe, so I feel like its pretty supportive."

While finding support in her tenure process, Lucinda does identify roadblocks she experiences as a woman in the academy where "gender inequality is just something you kind of have to deal with."

> The other part of about being a woman that's difficult is when I talk to my students about gender and equality, they think it is a thing of the past and let me tell you right now, and you know I'm sure, it's so not. And coming into an academic setting as a woman it's more difficult to be thought of as an expert in anything…One of my favorite examples of this is applying for the job as co-coordinator…I told one of my colleagues...and he said "that's a coordinator

> position" I was like, yeah and women can be coordinators too you know…there are these road blocks.

Another example is when Lucinda walks into a room with her male colleague where "nine out of ten times people look to him first and it's annoying." Lucinda believes much of the issues of gender inequality are about "power and privilege" where being a woman who has experienced the "down side of the power divide" then "you don't want that to happen to other people" so you are motivated to help others "break through different stereotypes and help people come through and feel like they're entitled to say what they need to say…to explain themselves and get their point of view across…To give people who don't feel that they have that sense of entitlement, that's really what I want to do."

Although still a tenure track faculty member, Lucinda works on an institutional level to give voice to her students and the community members she works with. She seeks external funding and presents her work with her students at professional meetings. She capitalizes on the commitment of current administration by creating institutional infrastructures to continue her efforts. Her years in the academy are few, yet her impact is far reaching.

*Accidental Citizen Scholar – Jill*

Jill is a full professor of Humanities at a research intensive university. She has worked in the academy and at the same institution for twenty years. Unlike the majority of the women in this study, Jill had no professional or community experience outside of

academia, "it was pretty straight and narrow into graduate school." She did not see herself as "a civically engaged person at all" as she was "very focused on book learning." She claims no internal motivation for community-engagement but rather presents herself as "an accidental citizen scholar" where she "didn't really see it as part of the script until it walked in the door…It's not like I had some, you know, activist calling to do this."

As a newly tenured faculty member who taught her classes, advised her students, and published her research, Jill was "tapped" by her dean to lead a community-engaged project. It was the dean's vision,

> he had two different goals in mind, he wanted to increase under represented student's awareness of our University and of the College in general…and he also wanted to have more outreach to the local high schools where students are very prepared but don't take our University seriously as an option because we are too local.

Jill focused her efforts on the former and worked to increase access to higher education for students in underrepresented schools. Jill experienced her community-engaged work as "a little bit on the margins" of the institution, but this was not the case with the work of her academic discipline. "I think there was always skepticism about whether this was really scholarship."

> I always felt I had to be the [same good scholar] I had always been. I could not let it appear that I had softened my research or was backing down from my ambitions. So that it felt like I had to keep proving myself that it was possible to do this engaged work and still be at the top of my game [in my field].

Jill talked about having to do it all as it became a question about whether or not "this work counted for tenure." Jill navigated this by keeping the work separate.

> I'm being promoted on my scholarship and this work is in between service and research, service and teaching. It is kind of teaching in the community that was serving the community. So I kept them separate. I'm a bit of an overachiever, so I could pull that off.

When Jill came up for full professor she recognized how her community-engaged scholarship was taken into consideration but it did not "replace any scholarship. It was not seen as equivalent scholarship but it was definitely seen as a form of professional recognition and professional service not just community service, but really at the level of the profession." At Jill's institution faculty

> Are promoted on teaching, research, professional activity and service [where] research is (teaching is technically) the most important and that professional activity, I don't want to say is more important than service but it is more prestigious than service. I mean this is an honor economy. No one is making any money, so everything is about degrees of honor-ific-ness. And so service, and I am being very frank here is like cleaning the kitchen. Someone has to do it. It's very important work…but it is not honor-ific.

Even though there wasn't much honor felt in the work Jill carried out, she still believes that she made a valuable contribution to her institution and the community. Jill's path into the academy was traditional in nature and included support from her family. Her desire was to become a traditional scholar and her work in the academy reflected this until she was asked to relate and extend her academic work to the community. Jill ventured briefly into community engagement but has since returned to her traditional scholarly roots. In this, Jill is the one woman in this study who acknowledges that her scholarly interests lie in the academy rather than in the community.

*Building the Connective Tissue – Audrey*

Audrey is a full professor since 2008 at a research intensive university, at the same institution she has worked at for forty years. Audrey began our conversation by sharing a pivotal experience in lower middle class background that influenced her "understanding of urban spaces and how we live together." Audrey's parents moved the family out of her neighborhood when minorities began to move in. Audrey recalls being "abruptly moved out of my high school in to a suburban high school where I carried resentment with me for four years." After high school, Audrey started at a local private college because her parents wanted her stay at home and take advantage of this good school. But Audrey recalls feeling "constrained but the emphasis on partying and fraternities and sororities." Audrey worked it out with her parents to begin her second year at a State University three hours away. She wanted to be "part of the state system where students came from all over and it was more gritty and interesting and edgy…and I could spread my wings a little bit." It was here that Audrey took classes in an area where new faculty on campus were focusing on the process of learning and their approach to teaching as "a move from a teaching oriented pedagogy to active learning, so I became very interested as a late undergraduate in this…and I started to attend graduate classes even though I was only a junior and senior and became very involved with these faculty members [and their work]."

Audrey took a job as a teacher after completing her degree but only spent two years doing this before accepting an invitation from her faculty mentors to return to study for her graduate degree. Audrey loved her experience with these faculty members who

were rethinking and reshaping her discipline. Audrey was hired by a research intensive, urban university right after completing her dissertation. She was back in an environment she could relate to. She could particularly relate to the diversity of the students, the environment provided her the diversity that energized and motivated her.

> I just loved being at [that institution] being in this urban center, having students who are so clearly form a variety of ethnic backgrounds…and [thorough] the sense of my own—lower middle class, ethnic—background…feeling very connected to the students striving here and feeling connected to that in everything I did.

Audrey claims that she came "to engagement very late." For many years she directed a first year program at her institution and wrote text books to stay financially secure. Recently divorced and responsible for raising two young children, Audrey was "very concerned with simply surviving, keeping my job, and keeping the whole machinery moving forward." Her personal situation influenced her work as she had to focus on writing text books rather than on peer reviewed scholarship. The lack of traditional scholarly pieces slowed her promotion to full professor. It was not until Audrey began her community and civic engagement work that she had "something important enough to write about." With this Audrey wrote a book on civic engagement in her discipline and this helped secure her promotion to full professor.

A strong theme throughout Audrey's conversation was that of connection, connection to her students, students' connections to one another and the institution's connection to students and faculty. And all was connected to the lived experiences of people outside of the University. Audrey talked about the mission of the campus to connect research and resources "to the goals of improving the fabric of life in the city."

In helping the institution realize this, Audrey worked with students to help them "grow and develop as civic actors." Context and situatedness are key for Audrey in determining how "[students] are going to live in a society. What are you going to argue for? Count as important?" The "context and the content [of the classroom and community] was always verging on making decisions about what is important to people's lives both from a teacher's perspective and from a content perspective." She talks about students spending many hours each week becoming part of a "community of practice" which helps to "build connective tissue." Audrey sees this connection as key to the students success in their academics and the contributions they are able to make to the community. Audrey sees it as her mission to get undergraduate students more involved in community-engaged research.

> This institution needs to own up to its responsibilities with civic engagement. In the early '90s we did a fantastic job of getting faculty involved in doing community-engaged research but there was never a movement to get undergraduates involved in community-engaged research. And I have always seen my mission here is to make that connection. I see it and not many other people do. I see it partly because I direct the only course that is required of all students in this entire university. They all take courses in my program, so I feel like I have this tremendous responsibility to say the University's mission is this and if this is a true and good mission, and if it means something, then it's my responsibility to make it happen.

Audrey speaks to her gendered experiences in the academy when she describes her position as one that is "feminized" where she is "continually asked to clean up messes." She pushes back on this by not wanting to be known "for being warm and fuzzy. I want to be a woman who thinks, a woman who acts, a woman who achieves things, and a woman who can get things done." She pushes back on the feminization of

her role by making strategic choices about what requests to accept and which to reject. For example, she did not go speak to new faculty about how to handle problem students in the classroom and accepted a request to speak to faculty about an online course she developed.

> I was able to develop my theoretical framework and talk about the challenge that this course presents and I felt people saw me the way I wanted to be seen not as someone who cleans up messes but as someone who is creating new knowledge.

Audrey received the academy's ultimate recognition of one's ability to create new knowledge when she was promoted to full professor after more than two decades as an associate professor. The wonderful irony of this and unlike the experiences of many of the women in this study, is that Audrey was promoted to full professor for writing and publishing a scholarly book connecting her discipline to community-engagement. It was Audrey's personal motivation for making the connections between academic content and community context, making her discipline meaningful to students (developing them as civic actors), and holding the University accountable to fulfill its mission, that moved her beyond the feminized and limiting boundaries of her disciplinary role to a larger institutional role that recognized her as a scholar and the "go to person on campus for civic engagement."

*Connecting Personal Interests and Passions with Community-Engagement – Catherine*

Catherine has worked in the academy for twenty five years. Her work falls under the Sciences. She has worked in her current doctoral granting institution for the past fifteen years and has been tenured for the past nine. Like Jennifer, Catherine attained her

graduate degrees after spending more than a decade in the workforce. She does not consider herself "of" the "ivory tower" and is clear about the influence her professional experience has on her work in the academy. Both of her parent were "very, very strong community leaders and engaged in cultural as well as socio-political intellectual activities." Catherine recalls volunteering and being involved in community issues from a very young age. Throughout her adult life and currently, Catherine remains committed to finding solutions to local, regional, and national social problems. "Everything I have done has had applications to community but nobody was necessarily saying engaged scholarship." Catherine carried her commitment to community with her into the academy. What often began as personal volunteer work expanded into to her work in the classroom, into her research, and to national collaborative projects. Reflecting this progression from personal interest to community-engaged scholarship, Catherine shares

> So I signed up to volunteer, and I had some personal connections and a lot of professional connections around [the issue] and I ended up getting involved and coordinated volunteers for a 45,000 person race…then I was on their board. Then I was on the national board…and that was one of my first opportunities to apply [my own volunteerism] to my undergraduate class…Then I did some research, and then I got some funding and then we did some presentations…It is one of my best examples of how you can connect your personal interest, your passions, your own volunteerism with engaging students in doing scholarly work.

Catherine identified herself as a radical with strong feminist leanings with a very strong interest in women's issues. The need to advocate for the rights of women motivated Catherine toward action and to then on to connecting her own personal interests with her teaching and other scholarly work. This integration of personal interests and professional roles is common among the women in this study. This

integration of roles mirrors the holistic understanding of community-engaged scholarship that Catherine has, where it is the whole person and their community context that is considered when the faculty member enters into a "mutually beneficial and reciprocal" relationship "characterized by trust and sharing of power."

When I asked Catherine if she believes that gender has any influence on her community-engaged scholarship she shared show she believes that it is about the choices she makes about her work and how

> it's rooted in values. It's women's ways of knowing as compared to male paradigms of knowing…a kind of social community framework as compared to one of my closest colleagues who is an economist and sees everything from an economic political paradigm and his humanity doesn't really come through…My gender, my whole gestalt of who I am to selecting what I work on but it's also the things that make me passionate.

Catherine, like Maura and Ruth, articulate the influence of gender on their work but how gender is only a piece of this, there are futher influences that also need to be taken into account. While Catheriene believes that her gender influences how she mentors and nurtures other junior faculty in her department, she is clear that she, like Audrey, does not want to be viewed as motherly particularly by students, "I don't want to be my students' mother. I'm not their mother…I am a professor, advisor, mentor." While Catherine experienced some gendered expectations and sexist treatment in the academy her experiences with promotion and tenure were positively influenced by the fact that her institution had made a commitment to community-engagement and subsequently revised their promotion and tenure guidelines to reflect this. The challenge for Catherine was the fact that she was the first person to go up for tenure under the new

guidelines. "I had no role models and I had no guidance and there were no dossiers I could look at." Catherine says that she had to be "pretty creative" in presenting her case. Like other women in this study Catherine admits that "I probably did more work than I needed to because I wanted to have traditional [scholarship] as well as non-traditional [scholarship]." She used the University mission statement as her guide,

> I navigated [by] looking at the mission statements and saying if this is what the University says and this is what the College says, then I will ground my work in that and I will keep throwing it in your face and not assuming you remember it. And then I will take the actual language from the guideline and write the language of the guidelines, so I will just follow the rules.

Fortunately for Catherine this strategy worked, for unlike Eleanor's institution, Catherine's institutional mission statement was not empty when it came to the institutional practice. Catherine entered the academy as a seasoned community advocate. She has integrated her personal commitment to community issues into her faculty work and her experiences outside of the academy enables her to speak the two languages of the academic and the practicioner, thus being able to successfully navigate two different worlds. Having an institutional home that strongly supports community-engaged scholars and their work (as evidenced through revised promotion and tenure guidelines) allows Catherine to rally the resources of her institution to meet the needs of the communities she is committed to serving.

## The Engaged Women's Dialogue (Summary of Discoveries)

This is a composite dialogue drawing upon the interviews with and among 11 female faculty members who practice a scholarship grounded in the community rather

than the academy. As one who is not only curious about their experiences as engaged scholars but is also committed to community-engaged scholarship and practice, I include myself in this dialogue. This dialogue brings together individual narratives and conveys the shared characteristics of the work, influences and motivations, and where the individual work intersects with or diverges from existing academic cultures and contexts.

Our (I include myself here) work is motivated by interest in trying something new, personal background and lived experiences, and often a deep internal desire to help realize change to improve the lived experiences of those with who we are in community. Our senses of selves are as multifaceted as the communities with which we work. Our institutions vary in type and in mission as do our disciplines. One thing we have in common is that our work is not self-absorbed nor individualist, but rather centered outside of self, focused toward the well being of others and is relational at its core.

This narrative is a combination of direct quotes from the women and my own synthesis of aspects of their narrative to summarize their experience. Not all of the women participate at the same level and this is reflective of their original conversation with me, where some women spoke more on some areas than others. The writing style chosen is meant to convey an essence of the conversations that took place, to arrive at a collective understanding of the areas outlined above.

*Elaine:* In the early stages of my dissertation, I envisioned us all coming together to share our stories and experiences. For me, the collective voice is a source of understanding and empowerment. Where an individual might find it difficult to find or share her voice, the collective can often carry her there. So it is through this collective voice we will carry one another to a place of collective experience and common understanding regarding our practice, our scholarship, our motivations for this work, and

how we manage all of this within an institutional context that may or may not support us or our work.

For me, community-engaged scholarship is work that is grounded in and motivated by the needs of those outside the academy, by real people dealing with real problems in the real world. Community-engaged scholarship ideally is about a strong, trusting, respectful and reciprocal relationship that lasts the tests of time and results in collaborative projects that lead to community and social change. When in reality community-engaged scholarship is a messy practice that is filled with negotiating multiple needs and wants, translating across multiple languages (institutional and organizational rather than linguistic), figuring things out as you go, and often bears multiple disappointments. As a faculty member[8], we are often in the difficult position of never being able to please everyone – we can't please our students from the outset when we don't present ourselves as the all knowing expert or by not being able to foresee all obstacles and challenges that will inevitably arise. We can't please our non-engaged colleagues because our focus is less on them and the discipline than they would like and we certainly can't please the traditionalist reviewers of our promotion and tenure committees. Can we talk about the characteristics of your work and what this type of work means for each of you?

*Maura:* For me—I'm just going to try to speak from my heart—community-engaged scholarship is where you yourself are truly a part of the community. You may not be from that community, but you have interfaced, interacted enough with the community that you yourself become a part of the community.

*Elaine*: So that it's an authentic sense of community almost.

*M*arie: Right, when people just come in do their little formal bit and leave then I'm not sure how much that does for building trust. Because then you're not really a part of this community.

*Karen:* I agree with Maura, engagement has to be a sustained effort. It cannot just be a one night stand. It means making a commitment each and every semester. I often joke with my students, I wish poverty went away this semester, I wish domestic violence went away this semester. So, for me engagement means making a commitment each semester for the past 23 years. And this cannot happen if we have a purely academic orientation to our work.

*Elaine*: What is the orientation that is needed for authentic engagement built on values of trust and participation?

[8] I do not whish to misrepresent myself as a faculty member for even though I teach, my primary role is as an administrator.

*Karen*: For me, it's a conscious political position that opposes an institution centric perspective, where I use the tools of my academic trade as a means to accomplish social justice ends and community ends.

*Ruth:* Yes, the community has to be in the driver's seat. The work of social change has to begin at the grassroots. Change that is brought from outside without collaboration or analysis from the beneficiaries, without their input, is dead on arrival. I want to stress the point that even though we might be scholars or researchers, the people we work with are experts in their own situation and are *more* able to tell us about their reality than we can ever understand.

*Susan:* I agree that the community is a source of knowledge and I also believe that our students bring more to the classroom than is often recognized in the academy. I view research as a collaborative process where I and the people I am working with are co-researchers, co-beneficiaries, co-creators of the research. So research is a many centered knowledge productions process that honors different kinds of epistemologies and all ways of knowing. I really try to stay true to this philosophy in my work with my students. For example, in my media class the students create digital stories that are actually their personal epistemologies where they focus on one's family history, one's community experiences and highlights the importance of the past which is marginalized if not silenced in more mainstream academics that devalues the past as a source of knowledge for students. I believe that in order for my students to move on they have to get clarity about where they come from and validate and reflect on it. In my classes this becomes a collaborative, many centered production of knowledge.

*Elaine:* I am interested in the connections between local levels of engagement and engagement internationally. What does your engagement look like on local and global levels?

*Lucinda:* For me it is definitely to get involved with my local and regional communities to figure out what the pressing needs are and where I can be of assistance in addressing those needs and to help my students become attuned to what is going on in their communities so that they might begin to work to address those issues. I agree with having globalization be a concern and wanting to study other countries but I don't think we can forget our own backyard either. There is a lot to be done here.

*Karen:* My work with poor women in the communities around here at the grassroots level on economic issues and reproductive freedom issues led me to work with indigenous women internationally. I went because I was very interested in how indigenous women were mobilizing and I wanted to look at poor women here and there. But it was because I was interested from an activist perspective. There was an intellectual question there too, but I was interested in alignment between here and there. I've been doing this now for the past 11 years.

*Ruth:* The international focus for my engagement came through my church when we decided to do more than just send money to the country. I was the representative of that country so I got involved. For 14 years now we have worked in this developing country on issues of health education, micro lending, water sanitation, community outreach and development. The component of social justice is very important to the work that I do and I take that into the classroom too where I teach world issues, gender, development, and global health. I include discussions of social justice in all my classes and the importance of engagement in the social process.

*Jennifer:* My experience is a little different in that the point of my work is not necessarily to be community driven but it certainly is to be practically driven. I want to do the most rigorous theoretical and methodological work that I can but I have to have a practice purpose. My work in the academy was driven by my job in the workforce prior to becoming a professor. I pursued my degree to help me with my job. I decided to remain working in the academy and continue to make my research and scholarship relevant to the needs of people who have to work in groups. For me, community-engagement starts in that community whether it is a breast cancer support group or a city council or a jury. My job is not to go out and demonstrate expertise, but to demonstrate problem solving and show help them become more effective communicators and team members.

*Elaine:* Thank you all so much for sharing your perspectives on your work. Together we engage with communities locally, nationally, and internationally in sustained efforts for social justice and positive change. The creativity of your work speaks to your attempts to recognize and include multiple and diverse ways of teaching, learning, inquiring, knowing, and doing. The relational, connected, and collaborative processes help keep this work true to the values of mutuality and reciprocity that we individually and collective hold dear. I'd like us to share a little on the influences and motivations for our community-engaged scholarship.

*Shanna:* Community-engaged scholarship defines my career. For me it has been a driving force and something that I feel very passionately about. I chose my major because it was more connected with people and have always been driven by a sense of public purpose and connection to others. It is also about a sense of fairness. Why should the children in the poor school not have the same access to resources as they children in the private school? In general public schools have the will and the interest but not the capital to provide resources. It is this inequity that motivates me to work for change and provide more equitable resources.

*Jill:* Well for me, it is a bit different. I had a very traditional path into and through graduate school and didn't see engagement as part of the script until it walked in the door. I was always very motivated and focused and definitely didn't see myself as a civically engaged person at all. I was very focused on book learning so I see myself more as the accidental citizen scholar.

*Elaine:* So tell us a little bit about your work and that switch to becoming the accidental civic engaged scholar?

*Jill:* Well I mean it was something that my Dean asked me to look into. I had just gotten tenure and my first child was a baby. And you know one of the things that happens when people get tenure is they're asked to do more and different kinds of service and so again it's not like I had some you know sort of activist calling to do this. I was tapped at a lunch. I mean when I tell this story to other people I say never, never have lunch with your Dean, they're going to ask you to do something. But it ended up taking me in a very interesting path. I've worked with schools for I guess about seven or eight years. It was very life changing to think about my professional training in these other contexts and to have new sets of colleagues and new sets of students in the schools and experience firsthand the educational inequity in our state. So it was very transformative for me.

*Catherine:* For me, as a child of the 60s I was always involved in working for change. From a child, I was involved in community organizations and in high school community advocacy projects. My parents were both very strong community leaders.

*Susan:* I can relate to that, I too grew up watching my parents helping people improve their education and their lives. When I was little I used to go to the center where my mother worked as a social work. So I was trained very young. Yet it wasn't until I went to work in the community that the question came to me for the first time, what is the purpose of my research? What do I really want to do with it? Just get a doctorate. If that was the case I don't think I ever could have finished. Honestly, because it has no meaning or relevance. When I changed my topic I was trying to make sense of all the problems and dynamics and stories in the community. It may not have influenced my dissertation research much, but has since then. I need to make my research relevant.

*Lucinda:* Similarly, I questioned the relevancy of what I studied in graduate school. The 'so what' question got me, and I wondered if anything I was doing was relevant to anyone other than me and my small academic community. I worked at a homeless shelter and loved teaching ESL. This influenced my dissertation and eventually all aspects of my scholarship.

*Maura:* Diversity is key for me. My diverse, multi racial and multi cultural background is an important piece of my community engagement work. My personal difficulties motivate me to work toward equity in the sharing of resources. Issues of diversity and equity are the fundamental components of my engagement work.

*Karen:* Like I mentioned earlier, social justice is a huge motivator for my work. I use my academic work to advance my activist work where I work for change in local and international communities.

*Ruth:* For me too, social justice is one of the three main drivers of my community engagement.

*Jill, Eleanor, Catherine:* I agree.

*Elaine:* There is an overwhelming consensus that social justice and community change is the reason for you doing community-engaged scholarship.

*All:* Yes.

*Eleanor:* And our beliefs about knowledge generation and sharing. I believe in learning that works. So diverse, dynamic learning networks that include all community members, in my experience, is one of the more powerful ways of formulating and testing new theories and perhaps more importantly refining practice and making real change in the world.

*Karen:* Yes, and for me epistemology connects to the political. The feminist, conscious political choice becomes a part of the way of thinking, living, and teaching. It shapes knowledge production and views. I believe that it also shapes research and your social process too.

*Elaine:* So are you saying there are personal and public dimensions to our beliefs about knowing and learning and that this also has a political dimension?

*Maura:* Yes, my ways of knowing are very personal to me. Then I discovered scholarship I could relate it to. I could give language to what I already knew in my spirit. To give it language legitimatized it.

*Ruth:* Yes, there is a political dimension. There are all these issues of power, especially in Western societies where the contributions of women are not very valued.

*Lucinda:* Even locally, the issues of power and voice are prevalent. It is power. People are used to listening to people who can speak a certain language, and part of this is academia. So I see it as my role to translate between the community and the academy, its raising awareness and translating that voice.

*Shanna:* For me, epistemology and gender are connected and both serve as a mirror to the power dynamics that exist in the academy. As a woman in a male dominated field I realized that being a woman to an extent was a liability. Professors wielded their power by telling me that I didn't belong in the classroom or I wasn't smart enough. This influenced my sense of confidence for a while, but then I got angry, and now I've just come to terms with it.

*Susan:* There are others who have gone before us, not in the field of engagement, who talk about this politics of epistemologies, for example Nadinne Cruz. She talks about different ways of knowing and Laura Rendón talks about integration, spirituality, and liberation. These things make a huge impact on my own thinking. So I try to honor different kinds of epistemologies or like Nadinne Cruz would say, all ways of knowing in my own teaching and research.

*Elaine:* When we talk about our personal epistemologies, like when we talk about gender, we are talking about our identity, the very essence of who we are. The language that we use to talk about it is very emotional and very personal. I appreciate you sharing about yourselves at this level. It is not a conversation that happens very often in academia, not in any formal way.

*Susan:* I'd like to revisit what Shanna said about the connections between gender and epistemology and I would like to connect this more directly to identity and institutional culture. We are trying to survive in a very masculine academic culture. It is this culture where you are expected to take on this identity as the expert in everything and that you don't show emotions, that you don't embrace reflective thinking. Having to survive those expectations is difficult and they are very much at odds with what I value and think are important.

*Audrey:* Navigating these issues of personal identity, values and epistemology, in the academy is tough. We have to protect ourselves and think strategically about what work to do publically. An example is when I was asked to give a presentation to faculty on how to deal with problem students in the classroom; I had to wait to respond so that I would responsibly. I wrote back saying this is not my professional area and that I would love to talk to a group of faculty about the theories that drive my instruction. This request really got to me. I did present on my theoretical framework and felt that people saw me the way I wanted to be seen, not as someone who cleans up messes but as someone who is creating new knowledge.

*Elaine:* Before we conclude, let us briefly explore the intersections between your individual faculty work and your institutional cultures and context. What are your experiences? Where are there alignments and divergences? Themes I have noted are that the work of engagement is versatile enough to happen across the disciplines, faculty experience both hostile and hospitable environments that either reject or reward their work, and that there is as much rhetoric regarding practice as there is adherence to existing policy. Let's start with these.

*Shanna:* I agree that this work can happen across the disciplines. Some people say that service learning is more conducive to liberal arts institutions, liberal arts disciplines, than to science. I don't believe that. I just think it is how you frame what you do and what you define as a connection to community.

*Catherine:* And how we frame what we do is critical in the promotion and tenure process. I navigated the tenure and promotion process by looking at the mission statements of the university and the college and if this is what the mission says then that is what I grounded my work in. I did not assume that people remembered the mission or the guidelines, so I reminded them. I just followed the rules.

*Eleanor:* That is wonderful that you had such clear protocol to follow, I only wish we all had. I constantly got mixed messages about what I should do or should not do for tenure. I still don't know where I stand.

*Maura:* I made sure I had two research agendas. I was very strategic and published a lot.

*Lucinda:* I have a very supportive chair and department. I am not worried. Engagement is part of the President's vision for the college.

*Susan*: I received messages that I shouldn't include certain work in my 4th year review, but I did. It was important to me to have my voice on record. But for tenure I took this out. I wanted to get in before I engaged with people around this. It was a tactical move, but a painful one.

*Shanna:* I can relate to this sense of pain through the tenure process. I had both traditional research and engaged research in my portfolio. But this did not matter. What did matter was when one person on the review committee was against my work. But all you had to do was count. I had everything I needed to have, so it got through.

*Karen:* Yes, in academia you are still measured by your publications. Your prestige is related to that. And activist work can result in publications, but it is marginalized in academia and anyone who chooses to be an activist is more marginalized in academia because it is not respected. It is not viewed in the same way as conventional teaching or conventional research. Any time I did anything as an activist scholar, which I always did, I was delegitimized as a scholar.

*Elaine:* Your experiences highlight the intersections between personal and social identity, commitment to social change and your work in the academy. Knowledge production is the work of the academy and the work of the faculty, but you are pushing on the boundaries of what are accepted as legitimate sources and methods of producing and sharing knowledge. Our personal epistemologies become our public epistemologies as we enter into the debate of the politics of epistemology and the power relations and dynamics associated with knowledge production and sharing. All the while, we want to ensure that what we do and how we do it is clear, practical in nature, and serving a purpose greater than ourselves and our discipline or institution.

This chapter presented the individual narratives of the 11 women in this study and highlighted their individual experiences as women faculty community-engaged scholars navigating institutional cultures. There was a particular focus on the women's experiences with promotion and tenure. The chapter concluded with a summary presentation of the findings in the form of a collective narrative focused on three areas, the shared characteristics of our work, influences and motivations, and where individual work intersects with or diverges from existing academic cultures and contexts. Chapter 5 is a discussion of what I discovered in this study, a presentation of a theoretical schema for women's ways of engagement, an overview of discoveries gleaned about the research process and what I learned about myself as a researcher during this process, and concludes with a brief examination of the implications of the discoveries of this study for institutions of American higher education through the alignments and misalignments between the characteristics of women's ways of engagement and institutional culture.

# CHAPTER 5

# DISCUSSION/ANALYSIS

## Introduction

> *In listening we can experience a deep presence and recognize how at a very basic, even spiritual level, sharing the stories of our humanity opens us to a deeper connection with others and ultimately with ourselves.*
>
> (Rendón, 2009, p. 51)

The women in this study open themselves up to deeper connection with others in their daily work as community-engaged scholars. Through participation in this study, they also take the time to reflect on their own life's purpose. Some shared how their conversation with me provided an opportunity to check in with herself

> I know that these kinds of moments are just wonderful for me to have a moment—I never stop working, I was coming from one appointment, going to another—so this is the kind of check-in with yourself that has allowed and you know it will live with me, as I make future decisions, because it has given me a moment to gather myself together and locate myself along a journey and figure out what are the larger questions about what is coming next.

In listening to the women and reflecting on their experiences, I certainly experienced a connection with them, one where I could relate to many of their experiences as women who wanted to influence change in their community and in the academy, and the struggles one has to endure to walk this path. Self-reflection through this process, and listening to my own internal voice, allowed me to connect with my own

reasons for doing this study and what I hoped to accomplish with it. I began to explore what Rendón calls "our common purpose." This sense of common purpose does not come solely from the empirical "data" gathered, for it was not a conscious part of my initial inquiry. It comes from my reflection on what was said, as well as from my feelings about what was not said but what came to me as a felt sense of knowing. I allowed myself to analyze what I heard as well as what I felt about the conversations.

In this chapter, my goal is to gain a deeper understanding of the engaged women faculty members' experiences carrying out their engaged scholarship and their realities in the academy. First, I discuss the overarching findings of the study. Second, I present the theoretical schema I call Women's Ways of Engagement. Third, I discuss the discoveries of the qualitative research process and my own identity as a researcher, meeting Reinharz's requirement that the researcher ask herself how she has grown or changed in the process of her research (1992). Finally, I will conclude this chapter with the implications of this study for institutions of higher education.

Here, I remind us of the core questions guiding my inquiry: How do the research interests of women faculty with a community-engaged research agenda align with institutional reward systems, and what are the influences of such alignment on individual faculty careers and institutional change? What are the characteristics of engaged scholarship particular to women, how is this type of scholarship rewarded in the tenure and review processes and ultimately how is this approach to scholarship influencing the institution? What, if any, do women community-engaged scholars view as the influence of their gender on their community-engaged scholarship? What approaches do women

community-engaged scholars take to navigate and negotiate institutional cultures and practices while pursuing their community-engaged scholarship?

## Discussion

I begin this section of the chapter with a brief presentation of the twelve main discoveries in this study (Table 6), followed by analysis and discussion of each. Presentation of these overarching discoveries is organized by the intersecting categories of inquiry established in the research design—Individual, Institutional, and Individual/Institutional.

| **Individual (Ind)** | **Institutional (Ins)** | **Individual/Institutional (I/I)** |
|---|---|---|
| 1. Decisions to carry out community-engaged scholarship are deeply rooted in a faculty member's identity.<br><br>2. Women faculty members have many different motivations for carrying out community-engaged scholarship ranging from the very personal to the civic, to the professional.<br><br>3. There are characteristics of women's ways of engagement that correlate to the schema of women's ways of knowing.<br><br>4. Epistemological orientation matters – epistemology influences engagement. | 1. Women do not need to experience early socialization toward community-engaged scholarship in graduate school to develop an engaged scholarly agenda as a faculty member.<br><br>2. The department chair is a pivotal player in the community-engaged scholar's promotion experience and can make or break a faculty member's case.<br><br>3. Significance of institutional mission and tradition navigating promotion and tenure. What is clear and what is not. What is important, what is not? | 1. Community-engaged scholarship is carried out by women faculty at all career stages, assistant professor through full professor.<br><br>2. Community-engaged scholarship is carried out by women faculty across institutional type and across a wide range of disciplines.<br><br>3. Hostile or hospitable environments for community-engaged scholarship can be determined by institutional type.<br><br>4. Tenure provides opportunity to practice community-engaged scholarship yet institutional influence comes with promotion to full professor.<br><br>5. Women seek allies outside their departments and create networks to support their community-engaged scholarship. |

**Table 6. Study discoveries**

Discoveries Related to the Individual Faculty Member Herself

*To act responsibly in higher education, we must know who we are.*

William Sullivan, 2000

*Discovery Ind 1. Decisions to carry out community-engaged scholarship are deeply rooted in a faculty member's identity.*

The overarching discovery in this study connects identity and community-engaged scholarship. It acknowledges the women's individual multiple and intersecting identities and connects who these women are as women, as faculty members, as community members, as researchers, to their identity as community-engaged scholars. This study acknowledges how the women faculty members define, re-define, shape and re-shape their identity as scholars and civic agents, and ultimately how they do or do not realize the fullest potential of their identity in their academic institution. I contend that community-engaged scholarship not only allows for, but is a manifestation of a woman faculty member's integrated sense of personal, civic, and professional identities.

In the field of psychology, the development of identity can be seen as progression through a series of stages dealing with thinking, feeling, believing, and relating to others (Chickering and Reisser, 1993). In the discussion of the discoveries in this study, I pay attention to these areas of development of the women's identity as a community-engaged scholar. I also pay attention to the need for any identity theory to recognize the social and cultural construction of the multiple and intersecting categories we connect understanding of our identity to. Many connect the knower to what is know, connecting

individual identity and the construction of knowledge (Hurtado, 1996; Naples, 2003; Code, 1991). Aida Hurtado concretely makes this connection in her discussion of the multiple identities of women faculty of Color in relation to the theorization of knowledge production (1996). She presents our multiple identities in two categories—personal identity and social identity—where personal identity consists of our dispositions and psychological traits and social identity as "derived from society and culture and therefore is largely socially constructed and fluid" (p. 373 in Goldberger et al.1996, pp. 372-392). The women community-engaged scholars' personal identities are rich in diversity, background, and experiences that are particular to each. I cannot claim that there is one "type" of personal identity represented in this study, and the discussion should be received recognizing this. I extend Hurtado's (1996) social identity to the concept of civic identity where one claims a sense of civic and political agency to advance public purpose and address social injustice (Dzur, 2008; Sullivan, 2000; Code, 1991; Naples 2003).

Albert Dzur (2008) frames professional identity in terms of one's simultaneous civic or democratic and professional responsibilities where professionals act beyond self-interest, beyond their profession, and work toward a democratic public good. Similarly, William Sullivan (2000) presents his understanding of civic professionalism as a rejection of individualism and narrow careerism and a re-claiming of the responsibility of professional fields, including the academy, of their civic identity and social purpose. Nancy Naples and Lorraine Code (2003, 1991) contend that women claim political motivations for their feminist commitments. The women in this study claim social

identities that go beyond mere connection to society and culture, but own a sense of civic or political responsibility and democratic purpose. Reflecting this, I call this aspect of the community-engaged scholar's identity Civic Identity.

The women community-engaged scholars also claim strong professional or scholarly identities. Professional identity is the sense of self the women develop as faculty and community-engaged scholars. The development of one's professionally identity is influenced by faculty roles – teaching, learning, service, and inquiry – as well as one's discipline and academic epistemologies. Professional identity is also influenced by one's personal affiliation for community-engaged scholarship, by one's professional culture and context, and interactions with professional others (for example, other faculty and administrators).

The sources of identity (Hurtado, 1996) within these three facets are multiple and specific to each of us. Each woman in this study claims multiple and intersecting identities, the sources of which include race, ethnicity, socioeconomic background, sexual orientation, parent, scholar, practitioner, teacher, inquirer, thinker, and knower. The personal, civic, and professional identities intersect and interact resulting in an – for all but one of these women community-engaged scholars – integrated identity manifesting in a sustained commitment to exemplary community-engaged scholarship. I make this claim because I witnessed through my conversations, that the degree to which elements of all three aspects of one's identity intersect can determine the extent to which she claims an identity as a community-engaged scholar. When one or more aspects of the community-engaged scholarly identity is not sourced in personal connection to

community, civic participation or democratic purpose then we find that the scholar does not claim a community-engaged scholarly identity. For example, in the case of our accidental citizen scholar, she did not claim a personal connection to community; rather she carried out her engagement because she was asked to do so. In this study, she is the only woman who does not claim integration between her personal, professional, and civic identities.

> I'm an academic and I publish a lot and I'm…kind of a scholar's scholar…I did not want this other work [engagement] to replace the scholarship. I mean, in some sense it was a personal goal as well as something that I was feeling from the department [that I] must remain with the scholarship. [I could] let it change thematically with the citizenship material that I worked through in my…book, but not to change qualitatively, not to become a different kind of scholarship.

Jill is no longer practicing community-engagement. "I've worked with schools for about seven or eight years. I stepped down a couple of years ago I've been doing other things." The remaining ten narratives contribute to the development of a theory of identity as a community-engaged scholar.

Sources of personal identity can include (and may not be limited to) gender, race, ethnicity, sexual-orientation, socio-economic background, and personal epistemological orientation (i.e. intuition, emotional, value driven ways of knowing and constructing knowledge, deconstructing dominant epistemologies). Sources of professional identity can be related to faculty roles—teaching, learning, service and inquiry, as well as disciplinary affiliation, and academic epistemological orientation (or in the case of some of these scholars a rejection of dominant epistemological orientations). Sources of civic identity include a sense of connection to and responsibility for community, church,

affiliation to a particular group or cause, a commitment to social justice, participatory democracy, democratic inclusion, and engaged epistemology.

Community-engaged scholarship is rooted in identity through the sources of one's identity providing motivation for one's community-engaged scholarship. For example, for women community-engaged scholars' civic identity and public/political agency is as important as their personal identity. Their personal background, and often their personal experiences with oppression motivates the women to advocate for justice for others.

> I definitely think if you're a woman who's ever been in touch and aware then you know what it is to be on the down side of the power divide. You not only don't want that to happen to you, you don't want that to happen to other people, and if there's a way that you can be helpful and break through different stereotypes and help people come through and feel like they are entitled to say what they need to say.
>
> I'm from a very diverse background…so that is an important piece when reflecting on my community engagement work.
>
> The sense of my own background and my fond memories of my grandmother always working in the bakery, my grandfather working as a construction engineer, then my father starting his own business…my mother working as a court reporter. [My] feeling very connected to the students striving here and feeling connected to that in everything that I did, so the first thing that I did was direct the peer tutoring writing center.
>
> It is obviously not genetic but in terms of environment, my parents…were they're both very personable people…without talking about theories of social justice or anything like that, they were very committed to those kinds of things and supported me in any thing that I would do to make things more fair.

Aspects of the women's personal identity, her gender, race, or background provides motivation for her community-engagement. For some women, their community-engagement is influenced by her scholarly identity as she integrates her teaching, research, and engagement. Her professional identity becomes her personal

identity, and both become her civic identity. "I conceptualize my approach to community engagement as a triangle consisting of my teaching, research, and service as three connected vertexes that help to make up my life and my career…Community-engagement and multiculturalism have inspired the visibility of my voice and activism in the community."

> My focus on inequality and social justice unites my research, teaching, and service with the overall goal of drawing attention to and maximizing opportunities for social and educational growth and civic engagement.

For one faculty member her professional identity is merely a vehicle through which she can realize her personal and civic values,

> I use the tools of my trade and my research to accomplish social justice ends and community ends….If I am to weigh what is a priority for me, the priority is the community, the social justice, and the academic part is…a means to an end. I want to teach students how to do it as activism and as scholarship.

For one woman her civic identity was greatly influenced by her faith where she believes what she makes of herself is her gift to God. Her deep commitment to moral values instills a sense of responsibility in her to help others achieve a level of equity and access to resources that others claim. There is a desire for democratic inclusion that is realized through the faculty members' efforts to extend resources for those who typically do not have access to them. For a number of the women, social justice was a reoccurring source of their civic identity and political agency. "I'm driven by a quest for social justice", shared Karen. For Ruth, "social justice is very important to the work that I do." Lucinda received funding to work with a local activist group that worked to combat social injustice.

*Discovery Ind 2. Women faculty members have many different motivations for carrying out community-engaged scholarship ranging from the very personal to the civic, to the scholarly.*

As stated above, women community-engaged scholars are motivated through the personal, civic, and scholarly facets of their identities. Community-engaged scholarship is rooted in identity through these personal, civic, and scholarly motivators. The following table summarizes the discoveries related to motivation for community-engaged scholarship.

The women community-engaged scholars in this study are motivated to carry out an engaged scholarly agenda because of their personal experiences, moral and spiritual values and convictions which result is a sense of responsibility toward the welfare of others. Their personal epistemological orientation is one that recognizes the legitimacy of one's own ways of knowing and learning.

The women in this study claim a commitment to advancing social justice, through activism and community and economic development. These are strong motivators for their community-engaged practice and scholarship. The women are also motivated by their need to expand an understanding of diversity and work toward a realization of equity and fairness for all. The women are motivated by the need to realize the practical applicability of personal and scholarly epistemologies to workers in the workplace and community members in addressing social problems. Their civic epistemological orientation toward a shared knowing and a collaborative production of knowledge motivates the women to do the work of generating new knowledge with others.

The scholarly motivations for this work range from fulfilling a superior's request to meeting the needs to prepare students as active citizens.

| | |
|---|---|
| **Personal** | Connection to one's sense of self identity<br>Spiritual and moral convictions – values<br>Personal sense of responsibility<br>Philosophy of knowledge production (personal epistemology) |
| **Civic** | Commitment to Social Justice<br>Activism<br>Commitment to community development<br>Desire for equity and fairness<br>Commitment to issues of and expanding understanding of diversity<br>Responsibility toward making personal epistemologies legitimate and practically applicable to workers in the workplace<br>Social/collective philosophy of knowledge production (social epistemology) |
| **Scholarly** | Student development in the classroom and as civic actors (pedagogy)<br>Professional request – "I did it because I was asked to do it." |

**Table 7. Motivations for community-engaged scholarship**

*Discovery Ind 3. There are characteristics of women's ways of engagement that correlate to the schema of Women's Ways of Knowing.*

I found loose correlation between the five *Women's Ways of Knowing* knowledge perspectives—silence, received knowing, subjective knowing, procedural (separate, connected) knowing, and constructed knowing and characteristics of women's ways of engagement. Silence – As the women community-engaged scholar often struggled to find and communicate her own voice as she often felt silenced in the academy, she tirelessly worked to ensure others had a voice. She served as a translator between community members and the academy, she advocated alongside the underserved, and she joined in

solidarity with other women to increase the strength of the collective voice. As the women community-engaged scholars progressed through the faculty ranks they often found that they were listened to more, that their advice was sought, and their opinions respected. Yet, this was not the experience for all senior faculty, particularly for faculty of Color who still experienced suppression regardless of rank.

Received knowing – a clear discovery of this study is the resistance of the women to locate authority of knowledge outside of self and in those considered more powerful. A general consensus was to resist such received knowing, either overtly or covertly. Overtly, some women would "tell it as it is", while others shared little about their personal research agendas and kept their engagement practices to themselves.

Subjective knowing – women presented their community-engagement as a discovery of a scholarly language they discovered to put words to what they were intuitively practicing. Putting academic language to this subjective knowing legitimatized it. For another woman who began her faculty work as a received knower as self labeled "technocrat" her practice of community-engagement allowed entry to subjective knowing where she relied less on evidenced based knowledge assumptions and more on personal connections to knowledge and the type of knowledge that needed to be produced for the benefit of the community.

Procedural/Connected knowing where one enters into the place of the other person, can be claimed as a characteristic of women's ways of engagement. The women community-engaged scholars' purpose for their work resided outside of themselves and in a larger purpose working for the betterment of others. The women in this study talked

about the community-engaged scholarship as connected, collaborative, and relational. "I know there will always be engaged work to pursue and collaborations to nurture…I am cross-sharing knowledge, experience, and resources." "We all felt connected to the students to the partners, to the mission." Another views "research is a collaborative process, [it is] a lot about me and also the people that I'm working with on the research as co-researchers as co-beneficiaries as co-creators." One of the women framed connection in terms of building solidarity with others—to help them, but to do so in a way that is respectful of what they already know and the resources they already have—a sense of working with rather than providing service to. Connected knowing or a reasoning with, for Women's Ways of Knowing, correlates to the value of reciprocity (working with rather than for) which is a foundational value of community-engagement.

Constructed knowing – is a value of community-engagement, yet the women community-engaged scholars advanced the position where truth is understood to be contextual and where the knower is part of the known, to a questioning of the systems that claim expertise in the construction of knowledge, particularly the academy. "Lofty academic work that's disconnected from the world", "I think how the academy actually needs to change, to be transformed…the mission of all our higher ed institutions is much grander that publications or preservation of disciplinary knowledge."

In terms of their experiences as a community-engaged scholar operating within the academy, the women often framed their experiences in terms of a fight or a battle. While they shared power *with* the community, they experienced an exertion of power *over* them as they pushed against the traditional boundaries in the academy.

There was divergence from *Women's Ways of Knowing* when some of the women in the study were very clear about how they resisted traditional gendered stereotypes of their roles as female faculty "the stereo-type of woman as nurturer…has never been something I've felt comfortable about", "it's very clear to me that on a interpersonal level inside the faculty, and everywhere I've been, is that people see us as we're supposed to do things that other people don't have to do"

> I felt people saw me the way I wanted to be seen, not as someone who cleans up messes but as someone who is creating new knowledge and it did work and even though that job of designing a blended course is cooking, it's chopping vegetables it's working at the most basic levels of production it's thinking how to move from A to B in a very basic level, the whole product it's self is a theoretical statement…I mean it's the same kind of work it's just the challenge is finding a way to channel it into something that makes a difference to others and to yourself, as opposed to that kind of talk which anybody could give, but they think that I'm the one that has to give it.

The women in this study resisted being type cast as mother figures taking care of students, rather they wanted to been seen as capable and competent intellectuals and scholars who happened to also be good teachers and advisors.

When I analyzed the conversations in terms of gender and faculty rank and generation as a scholar, I discovered that the younger generation of woman community-engaged scholars is entering the academy with a greater sense of security in her identity as a woman. In this security she resists the traditional stereotypes in overt ways, for example including controversial material in a personal statement for promotion, or openly fighting negative tenure decisions where the previous generation of women community-engaged scholar may have held back some of her engaged scholarship and over compensated with traditional forms of scholarship. This younger generation of

community-engaged scholar is pushing on the boundaries that have already been expanded by those who successfully navigated the system before them, resisting gendered stereotypes and demanding more transparency in promotion and tenure reward systems.

While there was some loose correlation between the theories of *Women's Ways of Knowing* and Women's Ways of Engagement I chose not to use the theoretical tenants of *Women's Ways of Knowing* theory to build a theory of ways of engagement. There are two main reasons for this. First, a theoretical frame emerged from the information I had in my study that allowed for me to personally make sense of the discoveries. Second, *Women's Ways of Knowing* as a theoretical frame did not adequately address the issues of multiple and diverse identities and because of this tended to reproduce a unified account of epistemology that denies diversity (Code, 1991) and does not address the systemic problems that perpetuate oppression of multiple and diverse ways of knowing, therefore does not take a political stance on inequity related to gender.

I will present a theoretical schema that helps our understanding of the characteristics of these women community-engaged scholars' scholarship, without claiming that these are attributes that can be ascribed universally to all women. The women's ways of engagement theoretical schema will also offer the space to question social and cultural structures that oppress groups while privileging dominant knowledge paradigms.

*Discovery Ind 4. Epistemological orientation matters – epistemology influences engagement.*

Knowing, for the majority of the women in this study, is deeply personal and connected to the core of their identity – who they are as a person, scholar, and civic agent. Epistemological orientation is the one source of identity present in each of the three facets of identity. As a community-engaged scholar the woman claims a personal epistemology, an engaged epistemology, and is also influenced by the academic epistemology of her discipline and institution.

Negotiating these multiple epistemologies requires a commitment to an improved state of being. Nadinne Cruz contends that the core issue in the politics of engagement requires a reframing away from the dominant expert epistemology of the academy and a recognition of the significance of ontology in the work of civic or in this instance community-engagement (2009, presentation at UMass Boston). Cruz (2009) calls for not only epistemological transformation, but pedagogical and institutional transformation that recognizes a battle of ideas and that the real driver along with what we want to know, is how we want to be in the world, or ontology.

I argue that the women community-engaged scholars in this study cared very much about how they and their communities would *be* in this world, what services they had access to, and what quality of life they would live. They also deeply care about their own lived experiences in the academy and where there is consonance between their experiences there and their values. The goal is for their epistemological, methodological, pedagogical approaches to echo their ontological values. This is evidenced by Karen's

strong statement about her academic scholarship as a means for her to achieve her "social justice and community ends." Karen has a clear vision about how the women and the communities she works with should live their lives and reach their fullest potential, as well as how she would work to help the women realize their potential. Karen questions the systems that prevent this highest quality of life for the women she is in solidarity with and she uses "the tools of her trade", has adapted and developed her epistemological, methodological values to change the experiences of how the underserved experience their world. Karen, like many of the women, pushes against the expectations the institution has for her in her work as a scholar, and does the work she needs to do, the way she needs to do it to effect the change she wants to see in the world. Maura's efforts to extend her own personal resources and her institution's resources also reflect her belief that there has to be a better way of *being* for the marginalized. And her belief in this is grounded in her own personal reality of having more resources than others and from personal experience knowing well that some have access to more resources than others. This injustice is Shanna's realization too when she questions why students in poor public schools have access to less resources than their peers in the local private school.

These women's lives, work, identity, and values are influenced by their lived experiences in the real world. In their scholarly work, they have not divorced themselves from this reality and work with and through the complexities of *being* and *knowing* to improve people's lives. Nadinne Cruz's contention that the driver behind the battle of ideas is ontological is supported by this study, and I offer further that identity and values—both personally and institutionally—are critical contributing factors to the

choices one makes about where and how to focus one's teaching and research as an academic.

For many of the women community-engaged scholars, they do not want to compromise the integrity of their personal epistemology and values so the effort becomes trying to preserve these in institutional environments that are often hostile toward non-traditional ways of knowing and being. But the women stay on their path even when they have to battle the cult of the academy in the process. They are willing to take on this fight because they cannot in good conscience compromise their convictions.

## Discoveries Related to the Institutional Culture and Context

> *If higher education today is uncertain about its social responsibilities, as seems manifestly the case, then this suggests that the American academy is unsure about its institutional identity.*
>
> William Sullivan, 2000

*Discovery Inst 1. Women do not need to experience early socialization toward community-engaged scholarship in graduate school to develop an engaged scholarly agenda as a faculty member.*

All of the women in this study, expect for one, reported that they were not socialized as graduate students to become community-engaged scholars. The one woman who did receive encouragement stated that her graduate work fell into the category of field work. The remaining ten women reported either 1) no encouragement in graduate school toward community-engaged scholarship or 2) disapproval or withdrawal of support if they did want to begin their work as engaged scholars. For example, Susan left

her first doctoral program when her dean threatened to take away her scholarship because of her solidarity with undergraduate students in their protest against the institution. Shanna and Jennifer were told to maintain traditional un-engaged scholarship in their graduate studies. While Shanna complied, Jennifer used her doctorate as an opportunity to engage real people and work on the problems they faced. Jennifer entered the academy with a clear purpose—her intention was for her doctorate to help her address and solve problems in her career outside the academy. Catherine, who also worked outside of the academy prior to her graduate studies, had a clear sense of purpose and desire for her graduate studies to address and solve real world problems.

The majority of the women, though, did not resist the early messages of socialization and conformed to a traditional program of graduate study. The noteworthy discovery, one that points to the significance of identity in the practice of community-engagement, is that it really did not matter whether or not the women were socialized toward community-engaged scholarship—as many of them were not— they became community-engaged scholars anyway. There were other elements at play, (personal purpose and values) that fostered and encouraged their community-engaged scholarship. They resisted the early messages they received in the academy not to engage to become successful community-engaged scholars.

*Discovery Inst 2. The department chair is a pivotal player in the community-engaged scholar's promotion experience and can make or break a faculty member's case.*

The women took many different steps to navigate the promotion and tenure processes at their respective institutions. Locating allies in the process was significant to successful navigation. The women sought out allies across the institution, yet the significant consensus was the importance of the department Chair in their success achieving tenure. Or, as in the case of Eleanor, the Chair could present as a considerable barrier and really hold the process up. Six of the women identified their Chair as playing a significant role in sheparding their review through the processes.

*Discovery Ins 3. Significance of institutional mission and tradition navigating promotion and tenure. What is clear and what is not? What is important, what is not?*

Throughout the conversations, the importance of institutional mission became clear. For example, Catherine explained how she made sure that her tenure portfolio reflected the mission of her institution. When she did not have much else to guide her, framing her presentation in terms of the mission afforded her the opportunity to show how her work mirrored the values of the institution. She realized that her tenure file was the first to be presented as an engaged portfolio and with no existing guidelines to follow, she very consciously used the mission guidelines to present her work and show how it reflected the values of the institution. Similarly, Lucinda experienced her scholarship as that in line with the mission of her institution. She shared her confidence that her work

would be rewarded for there was a clear match between it and the direction of the institution.

The difficulty for community-engaged scholars arises when there is a misalignment between institutional mission and tradition. Here tradition reflects the actual practices of the institution or department. These practices may align with the stated mission or they may not. For Eleanor, there is a clear misalignment between her institution's mission and tradition. The articulate mission of her department is one that promotes and encourages community-engaged scholarship, yet the tradition of the department is one where traditional scholarship and academic convention is more valued. Where Catherine had a mission she could align her tenure portfolio to, such an approach would have little value for Eleanor. The cult of the academy, framed as such by Eleanor, and her frustration with not having any clear sense of how to present her work, conveys how tradition and the existing culture of the academy can supersede any written mission statement. It becomes almost impossible for community-engaged scholars to put their work forward for review when the criteria are not clearly articulated or can change through individual interpretation. Questions about what is clear and not, what is important and what is not, become critical questions when faculty try to interpret the values of the academy. Is the mission clear? Do people understand, or even know the mission? Does traditional practice supersede the articulated mission? How is a faculty member to truly know what is valued if neither of these are clear to them?

I found, through this study, that tradition holds more significance that written mission, in research intensive institutions. In comparison, I discovered that teaching-

focused institutions' articulated missions are more likely to align with the messages faculty members receive about what is actually valued and rewarded and are therefore clearer about how they can align their work accordingly. In research intensive institutions, regardless of whether or not there is a clearly articulated mission, the existing tradition and culture of the institution complicates navigation through the promotion and tenure process. The navigation is complicated because practices have existed outside written policies for years and when a faculty member tries to follow written policies they receive mixed messages about how their work does or does not comply. This is seen in both Shanna and Eleanor's experiences of simultaneously passing and being held back at various stages of her tenure process. Eleanor talks about how she has no idea what criteria she is being evaluated by and that while she is carrying out the mission of her department the "cult of the academy" still prevails and with this she has no idea where she stands.

## Discoveries Related to the Individual/Institutional

> *For organizations as well as individuals, responsibility follows from relationships. But relationships grow out of our purpose, just as how we relate to others helps to shape our aims.*
>
> William Sullivan, 2000

*Discovery I/I 1. Community-engaged scholarship is carried out by women faculty at all career stages, assistant professor through full professor.*

Two of the eleven women in this study are assistant professors, one serving in a teaching-focused institution and the other in a research intensive institution. Two are

associate professors and seven are full professors. Although, women faculty at all ranks carry out community-engaged scholarship, the women in this study primarily represent the rank of full professor. Of the two assistant professors, one entered her faculty position with a community-engaged agenda, the second adopted a community-engaged scholarly agenda very early into her career. One of the associate professors connected her teaching and scholarship to international community issues during her early years as faculty member. The other worked as a community-organizer and let this work determine her teaching and scholarly agenda when she entered the faculty ranks.

Of the seven full professors, only one had received tenure prior to her community-engagement. Two, Catherine and Jennifer, clearly brought an engaged agenda with them into their work in the academy. Karen's engagement developed out of her activism while in the academy. Shanna always wanted to be connected with people, and her engaged agenda also developed during her early years as a faculty member. Maura and Audrey did not necessarily enter the academy with plan to carry out community-engaged scholarship but their personal background and values for equity and justice opened them up to community-engaged scholarship, both began by engaging their students in community issues and their scholarship grew from this.

*Discovery I/I 2. Community-engaged scholarship is carried out by women faculty across institutional type and across a wide range of disciplines.*

Community-engaged scholarship is not limited by institutional type or discipline. While some institutional types or disciplines make the work of community-engaged

scholarship an easier academic agenda than others, once the women commit to carry out this work they find ways to do so within their respective academic contexts. Having a community-engaged agenda in a teaching focused institution posed less problems than research intensive institutions when the women came up for tenure review. Male dominated disciplines like the sciences or technical focused disciplines, were less aligned with a community-engaged scholarly agenda and provided a double bind in terms of the challenges the women faced regarding their gender in a predominantly male field. For example, Shanna was told that because of her gender she should not be even in her graduate program. So Shanna had this pre-existing disadvantage in terms of her acceptance in the field before she ever challenged the status quo again with her focus on community issues. Jennifer's strong sense of purpose and years of experience outside academy prepared her to face any amount of discrimination and unfair treatment as a woman in a male dominated field. She, like Eleanor, moved through this, not that it wasn't painful at times, and claimed their place as women and community-engaged scholars in male academic centric worlds.

Discovery *I/I 3. Hostile or hospitable environments for community-engaged scholarship can be determined by institutional type. Women in research intensive institutions experience higher rates of hostility toward their scholarship than women in teaching focused institutions.*

I discovered through this study that there exists both hostile and hospitable environments for community-engaged scholarship and this is primarily determined by institutional type. A sub influence within this is institutional mission that articulates a

commitment to community issues. For example, Lucinda expressed no concern for the review of her work. Her confidence came from her ability to carry out a very successful teaching agenda that connected students with community issues and her ability to contribute to her institution's articulated commitment to addressing community problems. She did not worry that her work would not be evaluated positively as she commented on the fact that her peers acknowledged the contributions of her work and that the president knew her and supported her efforts.

The women in research intensive institutions often experienced less hospitable environments. And this ranged from experiencing minor challenges to their work, to outright hostility. The level of opposition they received determined whether or not they omitted or hid their work from others or even establish a second research agenda. A number of the women talked about having to do more because of their commitment to community-engaged scholarship and their realization that this work would not necessarily be recognized or rewarded, so they did traditional research alongside their community-engaged scholarship.

*Discovery I/I 4. Tenure provides opportunity to practice community-engaged scholarship yet institutional influence comes with promotion to full professor.*

The women in this study practice community-engaged scholarship pre and post tenure. At this time their circle of influence are students and the community partners. They have little influence on their peers, department, or institution. In this stage of their work, the women are often in a protective mode and concealing much of their efforts

from institutional others in order to prevent their work from being prevented or in some other way compromised. The women talked about staying "under the radar" or making sure they were productive with their traditional research so that attention was kept off their engaged work.

Conversely once the professor successfully made the rank of full professor they felt a freedom and safety that allowed them to not only be completely open about their work, but go to even greater lengths to promote it in themselves and others. Audrey, Shanna, Jennifer, and Karen share how they are still surprised with the amount of influence they hold as senior faculty members. This influence extends beyond their peers and departments to their disciplines and the larger market place of higher education nationally. For Audrey, she is surprised at how people stop and listen to her when she speaks in a larger faculty meeting. Shanna's counsel is sought at an institutional level in terms of advancing the institution's engaged agenda. Institutions across the nation call on her to consult on aligning promotion and tenure policies with community-engaged scholarship. This shows the progression from the place where Shanna was denied tenure on a portfolio that would measure "the university's commitment to engagement." As full professors, Karen like Audrey, are the faculty known on their campuses for their expertise in the area of engagement. They both have carried this agenda in their institutions for more than two decades. They acknowledge that their circle of influence has grown over the years and they are less inhibited about advocating for this and speaking their mind since becoming full professors. Jennifer takes very seriously the responsibility she believes comes with full professorship and consciously and deliberately

seeks out ways to support other women in her disciple nationally. Jennifer as the editor of two national peer reviewed journals pay attention to how she can advance the efforts of junior female scholars. Jennifer also talks about how she never refuses a request to be an external reviewer on another's tenure case. Yet she also noted, how she is more frequently requested to review women's over men's cases.

Jennifer's commitment to the advancement of junior faculty speaks to a commitment to mentoring that a number of the women acknowledged. Even the assistant professors talked about how they mentored other faculty and supported their efforts navigating the system to successfully achieving tenure and promotion.

*Discovery I/I 5. Women seek allies outside their departments and create networks to support their community-engaged scholarship.*

Many of the women community-engaged scholars acknowledged that they could not have survived the tenure review process without support from others. Often the support was from other women. The interesting discovery is that often the allegiances were built with others outside of their departments. Sometimes the women strategically sought external support for they did not believe that they could find support within their departments. In Shanna's experience, more than one person in her department went against her tenure case and even tried to get others to oppose it. She found support from other women in another department on campus and these women helped her write her appeal letter, which she described as the best piece of writing she has ever done. Likewise, Maura surrounded herself with a "circle of support" of other women who

helped move her successfully through her tenure. This relational and collective approach correlates with the very nature and essence of the women's work and scholarship, and is an example of their resistance to the existing individualistic culture of the academy.

Summary of Analysis

This study finds that community-engaged scholarship is deeply rooted in a faculty member's identity. Discoveries are framed around three facets of the professor's identity—personal, scholarly, and civic identity. Motivations for carrying out a community-engaged scholarly agenda are found in aspects of each of the three facets of identity. Characteristics of the women's ways of engagement correlate to many of the elements of the schema of *Women's Ways of Knowing*. How each woman in this study *knows* reflects her personal, scholarly, and civic identity. Epistemology crosses all three aspects of the community-engaged scholar's identity.

Institutionally, discoveries in this study inform us regarding the insignificance of graduate school socialization as a determining factor in the professor's choice to carry out community-engaged scholarship. The woman in this study chose to pursue engaged scholarship even though some received strong discouragement in their early career. Another significant discovery is the role of the department Chair in determining the outcome of a tenure review. The department Chair can either make or break a positive outcome.

A final discovery related to institutional context and culture is the sometimes existing dichotomy between institutional mission and tradition. Tradition trumps mission

and might answer the misalignment between policy and practice and speak to the experiences women face in terms of rhetoric and reality where they are told their work is of value and yet they do not experience support for or validation of their work as a legitimate scholarly form.

In this study, I discovered numerous intersections between individual faculty work and institutional culture and context that either supported or presented barriers for community-engaged scholarship. These intersections cross faculty rank and institutional type as well as multiple disciplines. While teaching-focused institutions are more hospitable to community-engaged scholarship than research intensive institutions, the strategies and decisions the women make in navigating their institutional contexts play a decided factor in the outcome of the review. Framing one's portfolio and establishing alliances are key determinants in a successful review. The women take a relational rather than individualistic approach to their work in the academy. One final intersection between the individual faculty work and the institutional context that is significant for the future of community-engaged scholarship, is the fact that once these women attain rank as full professor their commitment to advancing community-engagement on their campus and beyond is solidified. Their efforts, through mentoring, consulting, publishing, and influencing higher level institutional administrators are paving a more traditional academically acceptable route for the next generation of community-engaged scholars.

In the following section, I present a theory of ways of engagement.

Women's Ways of Engagement – Theoretical Schema

The evidence from this study shapes a theory of women's ways of engagement. Through my research, I have learned that ways of engagement are not only about ways of knowing. Nor is it only about the work we do. Ways of engagement are about who we are and the choices we make about how, where, and why we do this work. There are two components to my theory, first, the identity of the engaged scholars (Diagram 1) and second, how, why and where they do their work (Diagram 2).[9] The overarching discovery in this study connects identity and community-engaged scholarship. It acknowledges the women's individual multiple and intersecting identities and connects who these women are as women, as faculty members, as community members, as researchers, to their identity as community-engaged scholars. This study acknowledges how the women faculty members define, re-define, shape and re-shape their identity as scholars and civic agents, and ultimately how they do or do not realize the fullest potential of their identity in their academic institution. I contend that community-engaged scholarship not only allows for, but is a manifestation of a woman faculty member's integrated sense of personal, civic, and professional identities.

[9] I present this theoretical schema that helps our understanding of the characteristics of these women community-engaged scholars' scholarship, without claiming that these are attributes that can be ascribed universally to all women. The women's ways of engagement theoretical schema will also offer the space to question social and cultural structures that oppress groups while privileging dominant knowledge paradigms

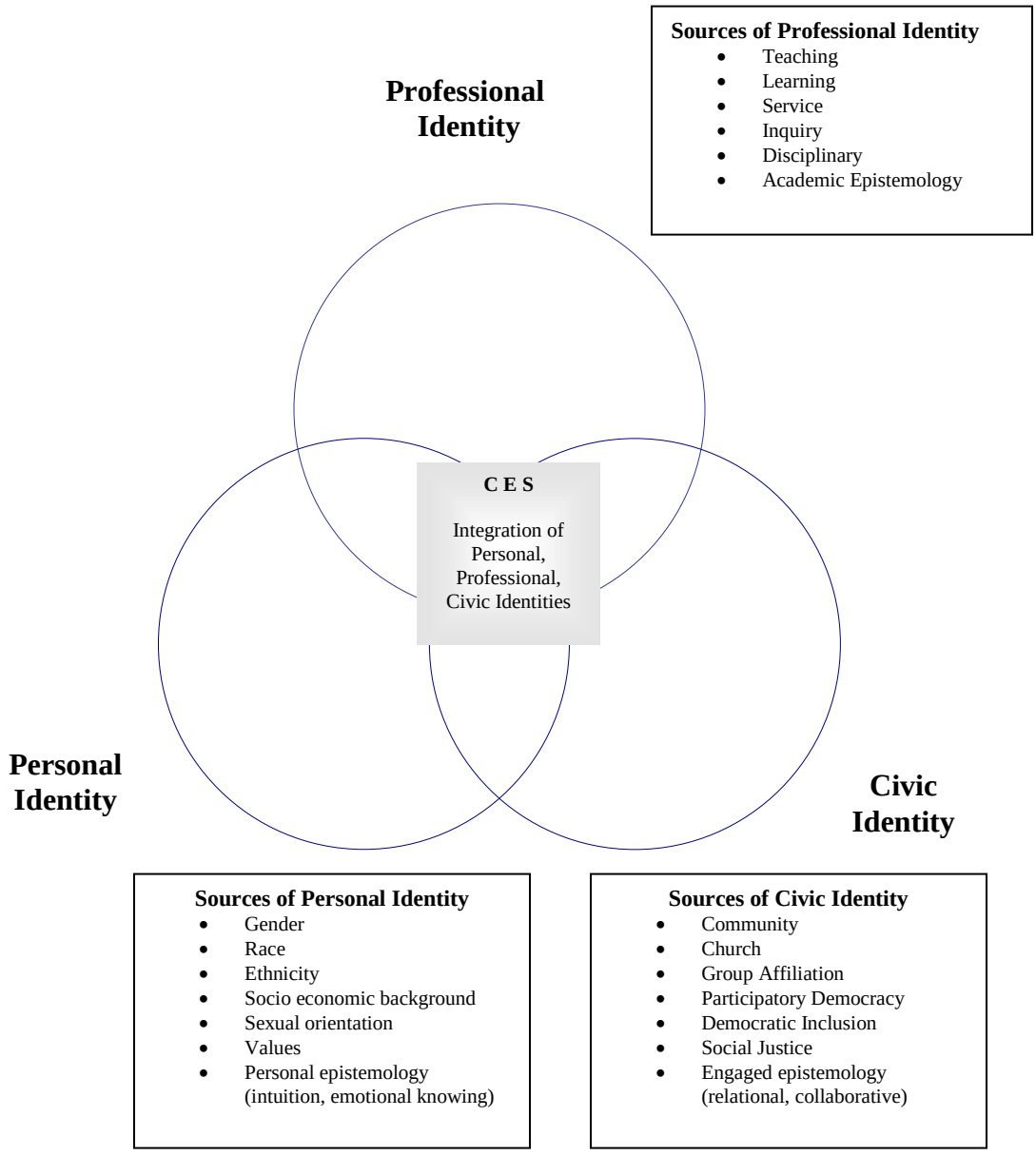



**Diagram 1. Community-Engaged Scholarly Identity**

## Women's Ways of Engagement 1.2

I also contend that ways of engagement are not just about identity, but identity in context. The context for engaged faculty vary yet have similar characteristics that cross the boundaries of space and place. I capture this through the overarching concept of connectedness, which helps our understanding of the women's work and how they do it, their motivations, and the significance of their work inside and outside of the academy.

The women are connected to **Place**, with **People**, and to **Political Action**. They are connected to Place through a sense of **Rootedness** and deep belonging. They are connected with others through a strong commitment to real and reciprocal **Relationships** that enhance that sense of belonging. And they are connected to the need for Political Action through a powerful sense of **Responsibility** to act on behalf of self and others to ensure equity, fairness and justice for all those who belong. The concepts of connectedness and belonging are essential and foundational to any conceptualization of community and can be applied locally, nationally, and globally. The meaning and geographic boundaries of community differ for each of the women in this study pointing to the socially constructed nature of community. Diagram 2 depicts these connections and relationships.

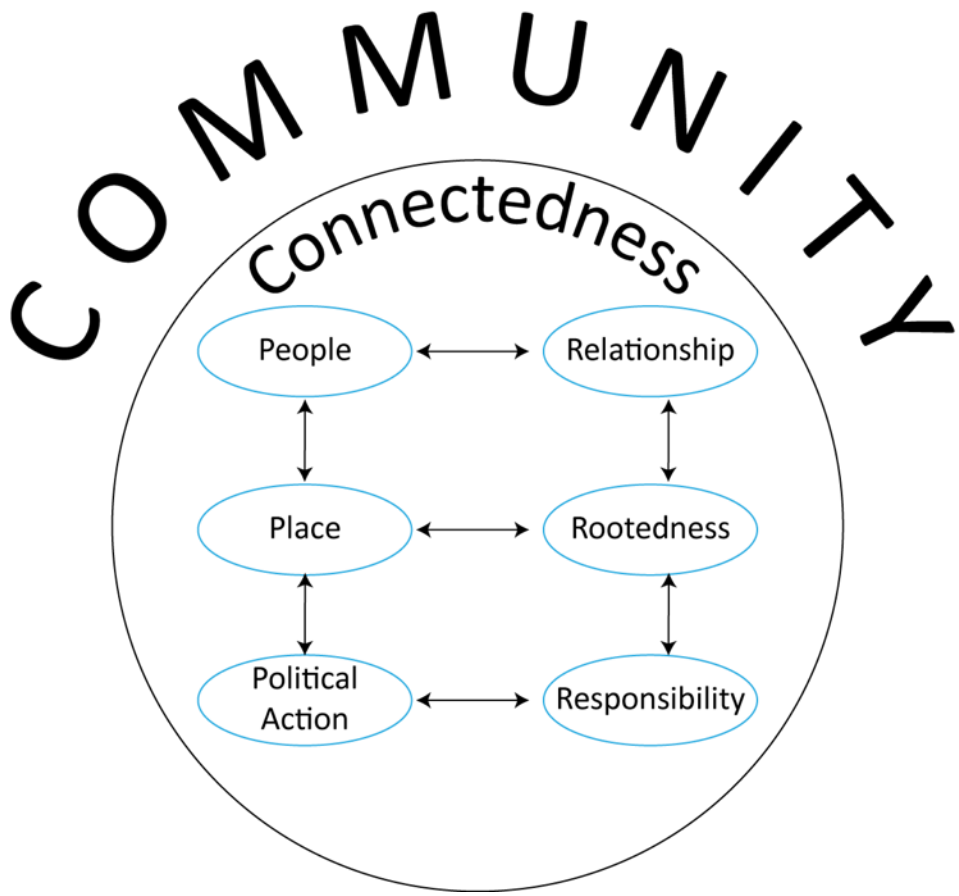



**Diagram 2. Community-Engaged Context**

Women faculty members are motivated to carry out their community-engaged scholarship through their desire for connection and the sense of belonging and agency experienced through their connections. *Connectedness* is the overarching concept through which we begin to understand where, why, and how the women carry out their community-engaged scholarship. Their connections are in three realms, depicting w*here* they are engaged – people, place, and political action. Their motivation for relationship, their sense of rootedness and an overpowering sense of responsibility to others, tells us *why* they are engaged. *How* the women are engaged is demonstrated through their telling

of their rich community-engaged narratives. The above diagram conveys *where* (left side) *and why* (right side) the women are engaged. The horizontal arrows show the interrelationship between where and why the women carry out their community-engaged scholarship.

The connections are all situated within a relational, social, environmental and sometimes political context. The overarching context is community. Community is representative of the entire landscape within which these women live and work. Each community context is particular to the individual faculty member and represents her lived experiences and web of relationships. Given the social construction of each faculty member's experience and her multiple identities, where, why, and how the engaged scholarship is carried out has characteristics unique to each faculty member and the non-academic communities within which she lives and works.

Her community also includes the community of the institution the faculty member works in. For example, institutional context and departmental and disciplinary cultures and norms all come together to influence the faculty member's work and her approach to her work. The decisions or compromises she may have to make in carrying out her scholarly agenda are significantly tied to institutional context. These decisions reflect what Laura Rendón refers to as the "overt and covert" ways a faculty member navigates her institution's particular political structures and practices.

The women faculty member's sense of personal and professional agency, the overarching purpose of their work, is to effect positive change in the lives of individuals, their communities, and in society at large. How they are in the world is the driver behind

their community-engaged scholarship. The sense of personal responsibility they feel in effecting social change is deeply engrained in the women's being and sense of purpose. This responsibility leads the women to action to effect change either at an institutional level—in the form of bringing equity to all faculty members—or at a social level through overt political action in their challenging of systems that privilege some while oppressing and marginalizing others. While all the women express a commitment to affecting positive social change, the scale of their change efforts vary, where some affect change at the institutional level, others work to affect change in the local community, while others seek to affect national, and even international social change. Connection to place and then to people leads to this larger commitment and connection to political action and through their sense of responsibility toward the marginalized and underserved, the women seek to transform institutional and political structures that seek to dominate and oppress. Through their political action the women seek fairness, equity, and justice for all.

## Connectedness

Community-engaged scholarship is a relational, integrated, and holistic practice that values multiple and diverse ways of knowing, being, and inquiry. The engaged scholar is but one individual in an extended web of relationships connected by common purpose—to address problems faced by the collective. The collective supersedes the individual in all aspects of the work. And within this, acceptance of diverse and multiple identities and needs are recognized, valued, and accommodated. Propelled by a desire to

realize an ideal way of being for all—where each can realize her or his highest potential—the center of the engaged scholar's identity is a scholarship that commands recognition of personal and communal values over academic centric, self interests of traditional academic scholarship. The engaged scholar often accommodates the individualistic and positivist scholarly practice of the academy, but merely as a way to protect her true agenda of connected and relational epistemology, pedagogy, inquiry, and practice.

The strength of the connectedness is determined by the engaged scholar's sense of belonging. Where and with whom does she feel she belongs and to what end? For the engaged scholar, her sense of belonging is stronger outside the academy than inside. Outside the academy she may feel stronger sense of connection, a stronger sense of belonging. Inside the academy she often holds an outsider status (determined by gender, race, sexual orientation, or discipline if a woman in a male dominated field). Here the engaged scholar has to navigate working on the margins as opposed to the center of academic culture and what it means to be identified as *other*.

Place/Rootedness

Community-engaged scholars do not divorce themselves in their scholarship from their background and lived experiences. They remain rooted to their communities of origin and/or their background experiences related to race, ethnicity, sexual orientation, or socio-economic status. The multiplicities of their identities add to, do not detract from, the richness of their engaged scholarship. There is a strong sense of being rooted in

where they come from and their community histories. This rootedness to place shape not only who the women are, but also the decisions they make about their work in the academy.

People/Relationship

Community-engaged scholarship embodies a faculty member's connection with people and their desire to be in relationship with others. There is a sense of connection with others that meets the personal need of the faculty member to work in relationship with others, collectively for change. Such relational efforts help combat the loneliness and isolation that they experience in their academic work and bring a sense of personal meaning that reflects their personal value system.

Relationships with others also deepen the meaning of the faculty member's work and in turn strengthen their commitment to fostering authentic and reciprocal relationships. In doing this, the community-engaged faculty member acknowledges the resources and skills that pre-exist in the community. Through this acknowledgement and valuing of the community knowledge base, community-engaged faculty members de-center the academy in the production of knowledge. They challenge the primacy of academic-centric epistemology further by collaborating with community partners and students as co-educators and co-researchers in what were traditionally and solely the territory of the academy. The results of which call for a reconceptualization of epistemology and what constitutes valid ways of knowing and inquiry within the academy.

Political Action/Responsibility

Community-engaged scholarship in many spheres ultimately becomes a political act. The politics of engaged scholarship is played out on two fields, in the academy and in the community. In the academy, through their pedagogical, epistemological, and methodological practices the engaged scholar calls into question existing ways of teaching, leaning, and inquiry in the academy. She interrogates who can play the role of educator in the educating of learners. She interrogates who can play the role of scholar or reviewer in the production and evaluation of scholarship. She goes as far as to question what even constitutes scholarship. These are radical questions that traditional scholars would not dare to address and express the risks community-engaged scholars take in carrying out their work. The community-engaged scholar questions how traditional, individualistic, positivist teaching and research can truly meet the multiple needs of people outside the academy. They go further to question, that if the purpose of academic work is not grounded in meeting the real needs of real people, then does it have any value?

In the community, the engaged scholars feel such a sense of personal responsibility for the welfare of others, that she not only works to serve the direct needs of people, but also to question the systems and institutions responsible for existing inequities and injustices. A personal commitment to the values of fairness, equity, and justice drives them to go beyond the personal and take public and political action to align in solidarity with communities to achieve positive social change. Achieving positive

change requires "taking on" the systems and institutions responsible for oppressing the rights and progress of others.

The ways of community-engagement are characterized by connection with people through a sense of relationship, to place through a sense of rootedness, and to political action through a sense of personal responsibility. Ways of engagement recognize and value the multiple and diverse identities, ways of knowing, and experiences of any individual or collective reality. At its core, ways of engagement are driven by a desire to realize an improved way of *being* in community. The goal is for a way of living that is equitable and fair, where each has the same access to resources, and where each can realize her or his fullest potential. It is a utopian ideal, yet one in which the engaged scholar is willing to take personal risks, act publically, and challenge politically for this ideal to be realized.

The women's narratives, my analysis and theoretical explorations have led me to contend that there are common characteristics of ways of engagement. Women's Ways of Engagement are relational, collaborative, socially constructed, change oriented, grounded in personal values and identity, and grounded in epistemological and ontological values.

| Characteristics of Women's Ways of Engagement |
| --- |
| 1. Connected<br>2. Collaborative<br>3. Socially constructed<br>4. Change oriented<br>5. Grounded in personal values and identity<br>6. Grounded in epistemological and ontological values |

**Table 8. Characteristics of Women's Ways of Engagement**

I will use these characteristics to explore the intersections and alignments between women's ways of engagement and institutional context in the implications section of this chapter. Before this, I want to discuss more about the research process itself and share how this was an area of learning and discovery. What began as a means to an end became a means in and of itself. The process of discovery about the experiences of women engaged scholars became a discovery of my own identity as a researcher. I discuss my discoveries regarding the qualitative research process and my role as a researcher in the following section of this chapter.

## Discoveries – Self as a Researcher and Explorations Beyond the Empirical

Reinharz requires the researcher to ask herself how she has grown or changed in the process of research (1992). I begin this section with the confession that I began this

study with little confidence in my ability as a researcher or scholar or as one who really knew how to carry a research study. In an effort not to let this lack of confidence paralyze me, I went to a place where I was confident – in who I am as a person, my value system, and my ability to connect with and relate to others on a human level. I was sure that I wanted to 1) conduct a study that was personally important to me and 2) not treat this or my "participants" as mere research subjects. The choices I made throughout the research reflect these two certainties. Given this I will speak to three main discoveries related to the research process and my identity as a researcher, 1) most of my decisions came from relating over researching, 2) qualitative research has positivist origins and therefore can be limiting, 3) consonance between research topic and research approach. I will begin this section with a brief personal statement.

## Personal Statement

I am a first generation college student, the only one in my immediate family to pursue a college education. I am a mother and wife. I work full time in an urban, public university. In the United States, I am an immigrant who carries the privilege of being white and where English is my first (and only) language. Poverty drove my parents to seek economic security by immigrating to Boston in the early 1980s. Living as an undocumented immigrant as a teenager and not seeing a future for myself beyond high school, I returned to Ireland to complete high school, with the hope to return to Boston as an international student. I completed my secondary education in Ireland and then two

years of higher education. Receiving a green card through a lottery system allowed me to return to America as a legal resident.

I worked full time in the social service field during most of my years as an undergraduate student. My goal was to become a therapist. During my Master's in Counseling Psychology, I took a position in higher education working with adult immigrant undergraduate students. Working with these students crystallized my own commitment to work for access into higher education for underserved populations. Through this work, I began to work on issues of success for students in higher education, and leadership and community development in immigrant communities. As a staff person, I experienced the cult of the academy and was often reminded of my lowly place in the academic hierarchy. While the work I did always seemed like an uphill battle, the devaluation of my community-engaged work became explicit when my program was cut from college operations. While this happened more than three years ago, it was not until two months ago that I realized the significance of this event for my motivation to 1) achieve my doctorate and 2) generate scholarship that attests to the validity, richness, and necessity of community-engaged academic work. The significance of this realization for me was that it ensured that my own research process mirrored (as much as possible) the work of the women in my study. Any time I questioned whether or not to take a risk with my methodology, I reminded myself of the risks the women took. I could not, in good conscience, back away for the risk or the evaluation of whether or not my research process remained true to the topic of my inquiry. So, I went forward and the results of

that are what I learned about my original research questions and also what I learned about research itself.

## Research or Relate?

I had little confidence in myself as a researcher. I faced daily insecurities about my ability to design and carry out an independent research project. I had greater confidence in my ability to relate to others. I took a number of practical steps to re-gain confidence in myself as a researcher, for example I participated in a faculty led research project and I volunteered as a teaching assistant in a doctoral course on qualitative case study research methods. While both helped with my navigation of the research process and increased my confidence in the technical aspects of the process, I soon discovered that the problem was less a lack of confidence in myself and more a lack of confidence in the certainties of the established research practices.

The existing research practices, even though qualitative, still did not allow me to design the personally meaningful and relational study I desired. Not fully conscious at the time that I was veering off the traditional research path, I reflected at each turn what my experience was with the research process, was it working for me? Was it getting at what I wanted to know? One month into my research I reflected in my research journal that "I need to ground my methodology more in who I am and why connecting with and building relationships with the women [is important to me]. It makes the work more real, more authentic. I don't want to have empty conversations with the women. I want to know them and I want them to know me."

I took steps that permitted a personal and relational approach to my study. The use of SKYPE allowed me to connect with the women on an level that would otherwise not have been so intimate. For example, in one conversation one of the women said "I'm only telling you this because we are bonding." Being able to read another's face and react and respond to what words did not/could not convey was a powerful source of learning for me. I learned the importance of connection on a personal level to be able to get at what others are truly experiencing. I learned that those experiences may never be conveyed in words. I experienced something similar in one of my face to face conversations where the woman paused, stuttered through, and stumbled over a question about whether she felt she compromised her integrity by omitting her controversial mentors' work from her personal statement for tenure. She eventually said that she did not feel she compromised her own integrity. Yet I experienced her struggle with articulating her short answer and this conveyed to me that there was more to her experience than just her answer of "no." I wanted to be present for these unarticulated articulated responses. I wanted to connect with the women on a level that would allow me access to this information. Relating in this way meant that I laughed with the women, cried with them, and in other ways expressed my own personal feelings about our collective experiences in the academy and in our day to day lives as women and mothers. Opening myself in this personal way in contrasted with any of the existing qualitative methods I was exposed to in my doctoral studies, yet it was important for me to do.

Where the case study "how to" texts stopped being my guide to the research practice, I merely followed my own internal compass, and did what I believed worked 1)

stay true to my values and 2) get at a deeper level of conversation than traditional detached, objective research protocol. My one resolve was to religiously maintain a research journal. This journal traces my insecurities, my questions about the process, allowed me to make the connections that needed to be made and ultimately allowed me to document fully the development of my emerging and iterative research process.

## Begone Positivist Qualitative Research

While positivist qualitative research is not a thing of the past. It has become a thing of the past for me as a researcher because this research process. It was in a presentation at a national professional association's annual meeting that I voiced publically how I was conducting my research, not really sure of my approach but backfilling the methodology as I went. As the words came out of my mouth I realized the heresy I spoke. I really had no clue what I was doing. I had just admitted to being the fraud I only knew I was. I wished I could undo what I had just said and continue to fake it, yet I was in the middle of a public presentation and had to go on. The benefit of this experience was that I had exposed myself, so why not keep talking about it? So I did, to anyone who would listen. I talked about how I was not following my original research design rather I was doing what felt right to me. Rather than ridicule and chastisement for going against the cannon, others resonated with my experience and more importantly pointed me to an existing literature that validated the personal nature of my research method. These conversations and new exposure to literature allowed me to revise my research methodology and present it in line with the actual approach I took.

Having a new and clearer understanding of my research process, I was then able to ensure that the process of analysis was in consonance with the research process. Again, this meant putting aside the traditional case study analysis texts and drawing on less traditional literature (Richardson, 2000) for guidance in this process. At the same time, I did discover that some of the traditional case study scholars did present methods in line with my approach (Creswell, 2007). The end result was a complete synergy between my original research design, the inquiry process itself, the analysis, and my own personal identity and values as a researcher.

## Research Topic Beget Research Approach

My research led to discoveries about women who challenge the established norms and expectations of the academy. They resisted and expanded the boundaries of traditional scholarship to effect the changes they wanted to see in the world. These women took risks, made sacrifices and ultimately paved the path so that others might face less harsh battles as they carry out their community-engaged scholarship.

Their work empowered me to take my own risks, however modest they might be, in an effort to acknowledge their efforts and to also do what I can to validate the legitimacy of personal and relational approaches to scholarship. Without presenting this approach as better than a detached objective approach, I at least present it as a valuable method of inquiry. Though, I can not refrain from presenting this as a more logical approach when researching the perspectives of real people in relation to their lived experiences. To attempt to detach either people from context or purpose, or researcher

from process and still expect to achieve a level of knowing and understanding is beyond my comprehension.

So in this process, I claim a place of internal knowing that I followed to a place of understanding of self and others. Along the way, I learned a lot about the many diverse and often conflicting contributors to the process of learning and the construction of knowledge. I learned, but do not support, that the academy places itself very high on this production line. I realize as a researcher that I have a responsibility to mirror the methods of the people I choose to study. For if I do not learn from them, why would I expect others to? If the purpose of my study is to rally others to transform the academy, what responsibility do I have to follow my own charge and begin to be the change I hope to see? I hope through this study I have begun to own this responsibility.

## Shortcomings and Areas for Further Study

The shortcomings of this research lie in its scope in terms of the number of women who participated and the institutions represented by those women. Given the small number of women, there is a lack of racial and ethnic diversity in this study. This makes it difficult to give adequate voice to the diverse experiences of women across the academy. A focus of women with a larger representation by women of Color would contribute to our deeper understanding of community-engaged scholarship and institutional reward for minorities in the academy.

This is not a study of those currently going through the tenure process and the small representation of assistant professors also contributes to this study's shortcomings.

This study cannot really glean understanding into the gendered experiences of the current generation of women community-engaged scholars. I encourage research on women in the midst of their tenure process or of those who have recently exited the tenure process in order to capture the experiences of this group of faculty. This study highlights the importance of capturing the experiences of community-engaged scholars in the midst of their tenure review in order to capture the felt experiences and to document the nuances and unspoken elements of the tenure review process for these scholars. Research on the development of an engaged faculty member across career stages will bring understanding to the changes and adjustments faculty make both to their work and the representation of their work in institutional contexts.

The women in this study represent research intensive universities more than teaching focused research institutions, yet I draw conclusions about the influence of institutional mission on faculty work in my study. Further study of the influence of institutional type and mission on a faculty member's community-engaged scholarly agenda is warranted to increase our understanding of institutional influences on individual faculty scholarly agendas.

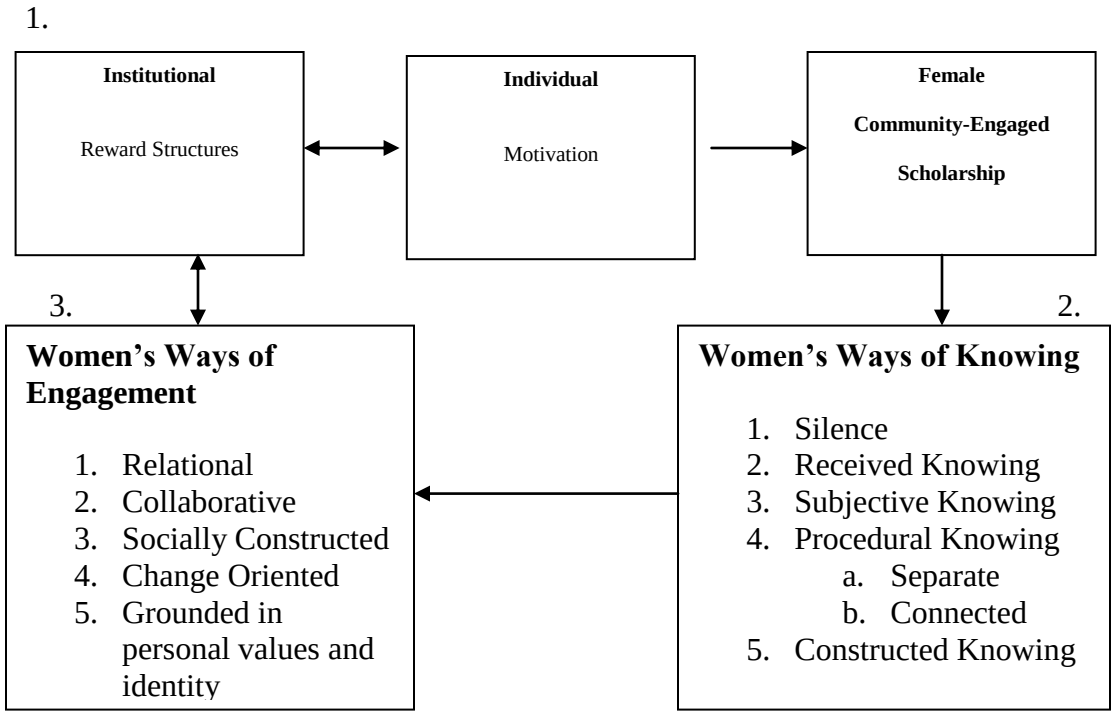
## Implications

> The mission of all our higher education institutions is much grander than publications or preservation of disciplinary knowledge…Creating citizens who care, people who will actually think and who help build community… is the priority and should be the priority of higher education. It's about social justice and democracy building.
>
> (Karen)

The implications of this study reach far beyond its implications for individual faculty and their scholarly work. It is a strong discovery of this study that it does not matter what the scholarly focus of any one faculty member is if her institution does not value and support her work. Individual faculty work can make a significant difference in individual communities, but institutional support is needed for far reaching, transformative societal change. Karen is very clear about the responsibility higher education should and must take going forward to contribute to democracy building and social justice. She, like other women in this study, does not see this as just the responsibility of the sole community-engaged faculty member as much as it is the responsibility of higher education as a whole.

The characteristics of women's ways of engagement identified in this study—connected, collaborative, socially constructed, change oriented, grounded in personal values and identity, grounded in epistemological and ontological value—are incorporated here back into the theory building stage of the study, so we can begin to explore how the characteristics of this work intersects and interacts with the institutional cultures within which the engaged scholar finds herself. In naming these characteristics of individual faculty work we can begin to examine where and how elements of the larger institutional landscape supports or presents barriers for community-engaged scholarly work.

Figure 3. Theory Building: Women's Ways of Engagement




The alignments and misalignments and subsequent strategies for negotiating and navigating institutional culture and practice have significance as we seek to transform American higher education to be a place where the community-engaged scholarly work of its faculty is recognized and rewarded as a legitimate form of scholarship. Alignment between the characteristics of women's ways of engagement and the institution is when there is congruence between individual faculty identity, values, scholarly work and institutional values or more concretely when there are rewards that recognize *actual* faculty work. Misalignment between the characteristics of women's ways of engagement and the institution is when there is a misfit between individual faculty identity, values, scholarly work and institutional mission and practice. Or more concretely, when reward structures devalue the *actual work* of the engaged faculty.

When there is misalignment between the *actual* work of the faculty and the existing institutional reward systems, the institution has a responsibility to address the misalignment particularly if the institutional mission is grounded in values of community-engagement and conveys expectations for faculty to have an engaged scholarly agenda. This can take place through reformed promotion and tenure guidelines, training of faculty serving on personnel committees and establishing programs on campus to support newer faculty in their pursuit of engaged scholarship. Particularly at the departmental level attention needs to be paid to supporting the community-engaged scholarly work of junior faculty.

For individual faculty to successfully carry out community-engaged scholarship they need to make choices relating to their pedagogical and methodological practice. Does the institutional scholarly climate encourage creativity and risk taking in faculty teaching and research or does the institutional climate create disincentives to this work? In graduate education, does the institution socialize future faculty in ways that are supportive of innovative pedagogical and inquiry practices? Are future faculty mentored in ways to create an engaged scholarly practice and research agenda? The implications of the intersections and alignments between characteristics of ways of engagement and institutional culture raises many questions for futher study which I encourage other researchers to begin to explore.

## Concluding Thoughts

I began this study with what I soon realized was a very one-dimensional approach to my inquiry. I asked "gender – does it matter?" and I discovered in the words of Ruth "gender is huge, but so is…" I learned that gender is a significant influence on faculty member's community-engaged scholarship. Gender is the source of many of our experiences in the world as women and gender can be a source of strength and determination, as in the case of Ruth. Women can attribute their caring nature and concern about their students' learning and therefore their teaching to their being a woman, as in the case of Jill. Gender can be the source of knowing and being in the world that is more intuitive, connected and collaborative as in the case of Maura. Or gender can be a clear "liability" as in Shanna's case and can result in feelings of oppression. But asking the question solely from a gendered perspective was a constricted approach as I first learned through my conversation with Maura. I learned that being a woman of Color adds a layer to the woman's identity that cannot be separated out from who she is, her experiences in the academy, and her approaches to her community-engaged scholarly work, as in the case of Maura, Susan, and Ruth. I learned that the women simultaneously claims multiple identities leading back to the point that yes gender matters, and can influence community-engaged scholarship, but it is only one dimension of the choices the women make about their work.

Some women community-engaged scholars are influenced by their gender in the decisions they make in their work, these women find themselves resisting the stereotypes attributed to them as women, as in the case of Audrey who makes strategic decisions

about what work to do and not do. Or in the case of Catherine who is clear that she does not want to adopt a mothering role toward students or junior faculty at her institution. While others in the study, enter the academy with a pre-existing resistance to traditional gendered stereotypes, as in the case of Eleanor, Shanna, and Lucinda. There is a simultaneous resistance to gendered stereotypes and a forceful claiming (strong ownership) of epistemological and methodological practices that go against the traditional paradigms and practices in the academy. Being a woman is less central; being an individual who claims an identity that values ways of being and knowing that are inclusive, participatory, egalitarian and critical of systems that repress less traditional methods is what motivates and influences the woman's choices about her work. Gender is but one dimension. It is the faculty member's multiple and intersecting identities and situated experiences that converge to influence a faculty member's choice to carry out community-engaged scholarship. As this study shows, ways of engaging are multiple and contextual and are not necessarily gendered but are influenced by certain characteristic ways of knowing and being in this world. As individual faculty members, we might choose to engage but a "broader acceptance of the multiple ways one can inquire and discover meaning" is needed as is a resistance to the detached, insular, elitist "all-knowing and all-powerful voice of the academy" (Richardson, 1997, p. 2) in order for our individual work to count and make a larger difference. I am grateful for this expanded perspective.

# APPENDIX A

## INVITATION TO PARTICIPATE IN STUDY

Dear Participant,

I am writing because you are either a recipient of the national Ernest A. Lynton Award for the Scholarship of Engagement or a recipient of a citation for Distinguished Community-Engaged Scholarship. Congratulations of the recognition of your community-engaged scholarly work. I invite you to participate in my related doctoral research project.

I am a doctoral candidate in the Higher Education Administration Program at UMass Boston's Graduate College of Education. My dissertation on Women's Ways of Engagement: the Scholarship of Engagement, Gender and Institutional Culture is crucial to advancing understanding of the experiences of women faculty community-engaged scholars in the academy.

I hope that you will agree to participate in my study and share your experiences navigating and negotiating institutional cultures of promotion and tenure as one who has been identified as an exemplary community-engaged scholar.

My primary research questions is: What are the characteristics of engaged scholarship particular to women and how is this type of scholarship rewarded in tenure and review process? Sub-questions include:

- What, if any, do women community-engaged scholars view as the influence of their gender on their community-engaged scholarship?
- What approaches do women community-engaged scholars take to navigate and negotiate institutional cultures and practices while pursing their community-engaged scholarship?
- What ways, if any, are women's ways of practicing community-engaged scholarship influencing institutional culture?

My dissertation committee is chaired by Dr. John Saltmarsh, professor and Director of the New England Resource Center for Higher Education (NERCHE), and includes Drs. Dwight Giles Jr., Professor Higher Education Administration Doctoral Program; Senior NERCHE Associate, Lorna Rivera, Associate Professor, UMass Boston, and KerryAnn O'Meara, Associate Professor, University of Maryland.

I would love to conduct face to face interviews with all participants, but resources do not allow it for this study. Building relationships and learning through these relationships are important values to me as a researcher. It is my goal for my study to adhere as much as possible to the relational and connected ways of knowing inherent in feminist research methods. In an attempt to do this, I propose to conduct video interviewing rather than phone interviews. My study therefore uses the internet video calling tool SKYPE to communicate and conduct interviews. Being able to see one another may assist with relationship building in a way that speaking by phone does not. SKYPE requires the user to download the interface from the internet and set up an account as a user. There is no cost to the user. All video calls between SKYPE users are free. If you agree to a video interview, I will coach you through SKYPE if it is not familiar to you.

The study requires an interview of 1 to 1.5 hours.

Even though your receipt of the award is public knowledge, all data reported in this study will respect individual participant confidentiality. Data you provide will be reported without attributing it to you. You will be asked to sign a release that allows me to video/audio tape and transcribe the interview. All tapes and transcripts will be destroyed once analyzed and the findings of the study are written.

I do hope you can participate in this study. Whether or not you choose to participate, please let me know. If I do not hear back from you within one week, I will follow up with another email.

Sincerely,

Elaine Ward
Doctoral Candidate, University of Massachusetts Boston
Email: womenswaysofengagement@yahoo.com
Phone: 781-749-3784
SKYPE: elainecward
facebook: elainecward@yahoo.com

APPENDIX B

INTERVIEW PROTOCOL

**Women's Ways of Engagement: The Influences of Gender on the Scholarship of Engagement**
**Doctoral Research Study**
**Doctoral Researcher: Elaine Ward, Higher Education Administration**
**University of Massachusetts, Boston**

**Interview Protocol**

**1) General and Background Information**

a) Tell me about your educational path, what personal/family/racial/ethnic background context is important to you regarding your path into and through higher education?

b) How do you define community-engaged scholarship?

**2) Early Academic Career**

a) Where did you do your doctoral work? What was the institutional context? What year did you complete?

Describe your experiences with your graduate studies. Was there anything significant about that point in time for you personally, professional, socially – i.e. was anything happening in the world/your world that was significant for you?

b) What was the topic of your dissertation?

Why did you choose this topic?

Did your dissertation involve any work with the community?

c) Did you have any experiences with community-engaged scholarship in graduate school?

Did you have faculty mentors? Did they practice community-engaged scholarship?

Did you participate in any future faculty training or take any courses on teaching and learning?

Describe your socialization experiences around research and scholarship.

**3) Philosophy on Scholarly Work – Epistemology/Methodology**

a) Tell me about your thoughts on knowledge production, how we know what we know and who gets to define knowing. What is your epistemological philosophy?

b) Has your epistemological beliefs influenced your community-engaged scholarship? How?

**4) Gender**

a) What does being a woman mean to you?

b) What does being a woman faculty member mean to you?

**5) Community-Engaged Scholarship**

a) Describe your community-engaged scholarship.

b) What influence, if any, does gender have on your community-engaged scholarship?

c) What motivates your community-engaged scholarship?

**6) Institutional Culture—Promotion and Tenure**

a) Describe the culture of your institution/department/discipline. What are its values? How do you know these are its values?

b) Tell me about your experiences with promotion and tenure to date – putting your committee and tenure file together and/or presenting your case for review? Is your gender significant in any of this?

c) How have you navigated and/or negotiated institutional cultures and practices while pursing your community-engaged scholarship? Is your gender significant in any of this?

d)) Have you faced any institutional barriers to your work? Is your gender significant in any of this?

e) Where have you found supports – other faculty/your discipline/department/institution/community?

f) Do you see any ways your work, and how you do it, influences your discipline, department, or institution? Where have you seen the most change? What role did you play in this change?

g) Has your institution's promotion and tenure policy and practice influenced decisions you make regarding your epistemological or methodological practices?

**7.** Is there anything else you would like to add?

**8.** Do you have any suggestions or questions for me?

APPENDIX C

INFORMED CONSENT FORM

University of Massachusetts Boston
Department of Leadership in Education
100 Morrissey Boulevard
Boston MA 02125-3393

**Consent form for:**
Women's Ways of Engagement: The Scholarship of Engagement, Gender, and Institutional Culture

**Introduction and Contact Information:**
You are being asked to participate in a research project exploring women faculty community-engaged scholars' experiences with promotion and tenure. The researcher is Elaine Ward, a doctoral candidate in the Higher Education Administration Program at the University of Massachusetts Boston. Please read this form and feel free to ask questions. If you have further questions later, Elaine will discuss them with you at any time. You can reach Elaine by phone at 781-749-3784 or by email at womenswaysofengagement@yahoo.com. You may also contact the advisor for this research project, Professor John Saltmarsh, Ph. D., and he can be reached at John.Saltmarsh@umb.edu.

**Description of the Project:**
The purpose of this study is to explore how women faculty experience and carry out community-engaged research and scholarship within their institutional cultures, particularly their perspectives of and experiences with promotion and tenure.

Participation in this study will take approximately 1.5 to 2 hours to complete, unless we negotiate otherwise. If you choose to participate in this study, you will complete an information sheet and participate in a video call through SKYPE interview. If you are uncomfortable with SKYPE a telephone interview is fine.

The interviews will be conducted by me, Elaine Ward. In the interview you will be asked general demographic information as well as your insight about your experiences with how gender may or may not have influenced your community-engaged scholarship; What other experiences—graduate school, community issues, personal background—influenced/motivated your scholarly work/direction? The approaches you took to navigate through and negotiate with institutional cultures and practices while carrying out your community-engaged scholarship and what ways, if any, women's ways of practicing community-engaged scholarship are influencing your institutional culture.

Along with interviews, I request access to your Lynton Award nomination files. I can access these files through the New England Resources Center for Higher Education. I also request access to your tenure/promotion file. These 'text' documents will be analyzed alongside your interview narrative.

**Risks and Discomforts:**
This research is of minimal risk. Possible discomfort associated with this study is the emergence of negative or distressful feelings in completing the research interview. You may speak with Elaine to discuss any distress or other issues related to your study participation. This study does not directly benefit participants, though study findings may ultimately be used to understand the institutional influences on how women faculty members successfully practice community-engaged scholarship. Therefore, your participation may help other women community-engaged faculty and their institutions in the future.

**Confidentiality:**
Your participation in this research is confidential and every precaution will be taken to protect your privacy. I will not ask you for any personal information that is not directly associated with the purpose of this study. The information gathered for this project will not be published or presented in a way that would allow anyone to identify you. Participants will be assigned pseudonyms which will be used for data reporting. My dissertation committee and me are the only ones who will have access to primary data. Identifying information and audio files will be destroyed in May 2010.

**Voluntary Participation:**
Your participation in this study is entirely voluntary. If you decide to take part in this study, you may terminate participation at any time without consequence. You may decline to answer any of the interview questions without consequence. If you wish to terminate participation, please contact Elaine.

**Rights:**
You have the right to ask questions about this research before you sign this form and at any time during the study. You can reach the researcher Elaine Ward at womenswaysofengagement@yahoo.com or 781-749-3784 and my dissertation advisor John Saltmarsh at John.Saltmarsh@umb.edu. If you have any questions or concerns about your rights as a research participant, please contact the University of Massachusetts Institutional Review Board (IRB), which oversees research involving human subjects. The Institutional Review Board can be reached at: Institutional Review Board, Quinn Administration Building, 2-015, University of Massachusetts Boston, 100 Morrissey Boulevard, Boston, MA 02125-3393, 617-287-5370, Human.subjects@umb.edu

**Signatures:**

I HAVE READ THE CONSENT FORM. MY QUESTIONS HAVE BEEN ANSWERED. MY SIGNATURE ON THIS FORM MEANS THAT I CONSENT TO PARTICIPATE IN THIS STUDY. I ALSO CERTIFY THAT I AM 18 YEARS OF AGE OR OLDER.

| | |
|---|---|
| Printed name of participant | Date |
| Signature of participant | |
| Printed name of researcher | Date |
| Signature of researcher | |

## CONSENT TO VIDEO/AUDIO TAPING & TRANSCRIPTION

This study involves the video/audio taping of your interview with the researcher. Neither your name nor any other identifying information will be associated with the video/audiotape or the transcript. Only the researcher and her transcriber will listen to/view the tapes.

The tapes will be transcribed and destroyed on or before May 2010. Transcripts of your interview may be reproduced in whole or in part for use in presentations or written products that result from this study. Neither your name nor any other identifying information will be used in presentations or in written products resulting from the study. Immediately following the interview, you will be given the opportunity to have the tape erased if you wish to withdraw your consent to taping or participation in this study.

**By signing this form you are consenting to:**

- ☐ having your interview video taped;
- ☐ having your interview audio taped;
- ☐ having the tape transcribed;
- ☐ use of the written transcript in presentations and written products.

**By checking the box in front of each item, you are consenting to participate in that procedure.**

This consent for taping is effective until May 2010. On or before that date, the tapes will be destroyed.

_____ _____

Signature of participant Date

_____ _____

Signature of researcher Date

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